The LUTHERAN

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DELAYED WEDDING

Hungarian couple is married in Pennsylvania

Vol. 39, No. 25

MARCH 20, 1957

10 CENTS

A Better Plan

WHEN THE CAR BATTERY went dead just as we were about ready to leave for t midweek Lenten service, I moodily wondered what God's plan might be. If the Lo rules everything, how could his purpose be served by keeping three people aw from church?

Susan was disgusted. Now she would have to go to bed at her regular time. Ev Florence wasn't too happy about it, although she brightly remarked, "Well, we g the dishes out of the way, so we have the whole evening ahead of us."

Since I'd promised Howard Hanley that we would all be at church to help bolst the Lenten attendance campaign, I kept thinking about the matter. Was this servi God's purpose in any way?

TONY AT THE SERVICE STATION answered promptly when I phoned. He was ju closing up, he said, but he'd stop by on his way home and put in a new battery.

"Did you say you were going to church?" he asked. "On a Wednesday night"

"We have midweek services during Lent," I informed him. "We were all rea to go."

"I've never been in your church," he mused over the phone. "Say, suppose come right up and drive you all to church? Then we can fix the battery afterward.

That's how it happened that there were four of us sitting in the pew that Wedne day evening. And maybe that was God's plan.

—A. P. S.

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Revolution in Hungary last fall upset wedding plans for Josef Csuka and Iren Balogh. Coming to U.S. as refugees, they were united in marriage at St. John's Hungarian Church in Allentown, Pennsylvania. The Rev. John Ormai performed the marriage ceremony.

THE CHURCH IN THE NEWS

Paul Mackensen released

For five years the Rev. Paul J. Mackensen, 32-year-old Lutheran missionary, had been held in Chinese Communist prisons on the charge of "espionage." During that period he had heard and seen only what his Red captors permitted. Since the Geneva meeting in 1955, he had been permitted to receive heavily censored letters from his immediate family in the U.S. and had been allowed to write to them.

On March 7 the prison doors in Shanghai swung open for the young pastor. A brief announcement over the Peiping radio, heard in Hong Kong and in Japan, said that he had been released from prison and that he wished to remain in China.

Pastor Mackensen said he felt fine and had gained weight during his prison term. He had "undergone a certain amount of education" while imprisoned including "a course in the social changes in China," he said. "Now I would like to see for myself if what I learned is true."

Lutheran officials in Hong Kong said they were confident that when Pastor Mackensen "fully realizes the situation" he will leave China.

Arrested in Tsing-tao

Pastor Mackensen had been sent overseas by the United Lutheran Church Board of Foreign Missions in 1948 after his graduation from Philadelphia Seminary. He began work at the ULC mission in Tsing-tao in 1949, only a few months before the Communists took over that part of the country. In 1950 he had asked permission to leave China, but was refused by the Red government.

About two years ago Pastor Mackensen

RELEASED FROM PRISON
The Rev. Paul J. Mackensen

along with other political prisoners w taken on a 3,000-mile tour of China. H was then transferred to the Shangh prison where nine other Americans a still in custody. Among the others a five Roman Catholic missionaries. A the American prisoners are in good healt and "some may be released on good b havior," Pastor Mackensen said. The must live in a Shanghai hotel but othe wise are permitted to move about freel

Reds again bar Dibelius

The Evangelical Church in German held its annual synod meeting March 3- in West Berlin. The meeting had earlie been scheduled for Halle in the Rec dominated East Zone, was moved afte church leaders expressed fear that it coul

not be held in the Red area without "interference." The synod represents churches throughout all Germany.

Ratified at the meeting was an agreement with the West German government providing for establishment of chaplaincy services for the new West German army. Communist newspapers in the East Zone had denounced it as "a pact with the devil." In accepting the agreement, EKID officials had requested that the East German government make similar provision for chaplains in its army.

The measure of East Zone displeasure with the EKID's action was seen on March 9 when Red officials refused permission to Bishop Otto Dibelius of Berlin to travel to Dresden for a church lecture. The 77-year-old Berlin bishop, a staunch defender of the church's freedom, had on several previous occasions suffered similar restriction from the East Zone government. Most of the area he administers lies in the East Zone.

Merger plans advance

Full agreement rather than compromise was set as the goal of the Joint Commission on Lutheran Unity which held its second meeting in Chicago March 8 and 9. Dr. Malvin H. Lundeen, vice president of the Augustana Church and chairman of the commission, presided. Commissioners representing the American Evangelical, Augustana, Finnish Evangelical and United Lutheran churches spent 18 busy hours continuing their efforts toward "such organic union as will give real evidence of our unity in the faith." Merger of the four groups would result in a church of nearly 3 million members.

First major report of a JCLU committee came when Dr. Karl E. Mattson, president of Augustana Seminary, presented the findings of the Committee on Doctrine and Living Tradition. The committee's work was based on a decision reached at the first meeting in December that the church bodies exploring the merger have "sufficient ground of agreement in the common confessions of our faith, as witnessed by the Lutheran Confessions, to justify further procedure in seeking a basis for organic union."

Doctrinal statement considered

Dr. Mattson outlined the thinking of his committee in regard to the attitude of the proposed new church toward the Word of God and the confessions. Commissioners agreed when Dr. Conrad Bergendoff pointed out that "on faith we are united" and that there was little need for lengthy and detailed statements.

Members of the commission praised highly the proposals of the committee and adopted a resolution which "encouraged" the committee to continue its work and to draft a doctrinal article which would form part of the constitution of the new church.

How much central power?

Functions and powers of the general body and of its constituent units—speakers repeatedly referred to them as "synods"—occupied almost a full day of discussion. The commission decided to set up separate committees to draw up outlines of the duties and powers of the church in specialized fields such as pensions, parish education, home and foreign missions.

In three areas the JCLU arrived at full agreement—those dealing with the ministry, seminaries and colleges.

Agree on the ministry

The two largest of the uniting bodies—Augustana and the ULCA—reported almost opposite practices regarding the ministry. In Augustana the central body con-

trols the education, ordination and discipline of pastors. In the ULCA synods have full control. "If I wished to move my membership from the Ohio Synod to some other synod I could be received only after satisfying the requirements of the examining committee and of the synod," explained Dr. Franklin Clark Fry, ULCA president.

In what Dr. Paul H. Krauss, ULCA commissioner, described as an "inspired device to link us into the church and determine the unity of our ministry" the JCLU agreed that "ministers shall be . . . ministers of the general church body. The general body shall define the standards for admission into and continuation in the ministry. These standards are to be applied and administered by the constituent units."

Constituent units would act for the general body in recruiting, educational supervision, ordination and discipline of ministers, the statement continued. Examining and disciplinary committees would have a majority of their members appointed by the constituent unit they represented, but with additional members designated by the general body.

Synods would own seminaries

Ownership and primary responsibility for control of theological seminaries should be vested in the constituent units, the commission decided. The general body would have a board or a division of a board which would recommend curricular standards, counsel in selection of teaching personnel, and would have other powers.

"A plan should be devised whereby colleges are related to constituent units," the JCLU agreed. "The general body would have a board or a division of a board to co-ordinate and assist in the program of collegiate education."

Size of synods discussed

Widest divergence of opinion in a m ing characterized by harmony and ea est efforts at agreement came in disc sion of geographical boundaries for c stituent units. Dr. Fry urged that syn should be large enough to employ fu at least one full-time officer, but warn against overly-large synods which mi weaken the church's central structure. Conrad Bergendoff, Augustana comm sioner, argued for big synods which wo have full administrative groups and wh would "fully represent the church" their areas.

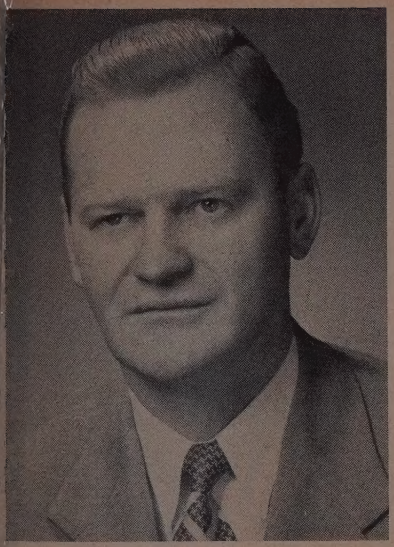
Two commissioners who are preside of two of the ULCA's largest synods Dr. Fred Knubel of New York and D Dwight Putman of Central Pennsylvan —spoke in favor of smaller synods whi could more effectively "shepherd congr gations." Dr. Charles M. Cooper, Pen sylvania Ministeruim president, said soci and educational work requires a larg synod. "A small one demands service b can't offer leadership," he pointed ou Commissioners agreed that size was se ondary to efficient operation, warne against duplication that might result fro having layers of authority between co gregations and the top church admini tration.

The JCLU reached no conclusion, i structed its committee to bring in severa possible plans when the commission meet again Sept. 18-20.

BAM calls two secretaries

Two staff secretaries will be added b the Board of American Missions in th near future, Dr. Richard H. Gerberding executive secretary, announced last week

In the field of special missions, th board has called the Rev. Theodore A Hartig. Pastor Hartig is a member o the Pacific Synod. He served congrega



CALLED BY BOARD
The Rev. Theodore A. Hartig

tions in Manitoba, British Columbia and Washington until sent overseas in 1954 by the Lutheran World Federation to aid German churches in stewardship, evangelism and youth programs. For the past year he has been special LWF representative in Austria. The 40-year-old Canadian will take up his duties with the BAM on July 1. He is slated next year to succeed Dr. Paul Andrew Kirsch, who plans to retire.

To aid its urban church program, the BAM called the Rev. Carroll Charles, director of missions for the Illinois Synod, to become a staff secretary in its Division of Survey and Research which is headed by Dr. Karl S. Henry. Pastor Charles will start his work with the new Department of Urban Church Planning on April 1.

Bus issue brings threat

Demands that public transportation be provided for 187 parochial school children who live on the outskirts of Augusta, Maine, were rocking that community this month.

The manufacturing city on the Kennebec River has two parochial elementary schools which enroll 944 pupils. The city's seven public elementary schools have 3,300 pupils. All children attend the public high school. Last fall protests from Roman Catholic parents led the Augusta city council to conduct an informal referendum on the bus issue, which resulted in a 3,915-2,470 vote in favor of providing school bus service for the parochial school children. However, last month both chambers of the city council turned down the plan because funds were not available.

Unless bus service for parochial schools is provided Roman Catholics will enroll their children in the city's already-crowded public schools, William H. Bean, spokesman for the parochial school parents, said in an "ultimatum" handed to Mayor H. L. Carey. Mr. Bean, a millworker and father of six, is a recent convert to Roman Catholicism. He said a majority of the children now attending parochial schools would transfer to the public school system. Although nearly 800 of the parochial school children were enrolled in the public schools, parents at a meeting on March 10, one day before the scheduled invasion, voted 282-121 to postpone the move.

The Rev. Harvey Ammerman, pastor of Augusta's Old Parish Congregational Church, called the drive part of a nationwide plan to gain public funds for support of church-operated schools. "Bus transportation has been the opening wedge" in getting public support for parochial schools, he charged. Roman Catholic authorities said they "would not enter the controversy" but Bishop Daniel

J. Feeney of Portland said he was studying it closely.

Explaining the position of the city council majority, its chairman, Ralph Aubur, said, "We have no legal ground to use taxpayers' money for conveying children attending any other than public schools." Maine laws do not expressly permit public school buses to carry parochial school children although it is done in some communities.

Prelate denies church influence

An "emotional reaction" from a small but vocal group of Roman Catholics gave the management of Chicago station WGN-TV a case of cold feet just before Christmas, caused it to cancel the premiere television showing of the film *Martin Luther*. In spite of thousands of protests against its censorship, the station refused to reconsider its ban on the film. A specially organized Action Committee for Religious Freedom collected more than 150,000 petitions from individuals and from 43 religious and civic groups, brought charges against the station before the Federal Communications Commission.

Monsignor Edward M. Burke, chancellor of the Roman Catholic archdiocese of Chicago, had denied that "official action" by diocesan officials had influenced the station. On March 1 he issued a further statement taking notice of the "unfortunate misunderstandings and controversy" which followed the film's cancellation.

Many of the protests "implicitly suggest that the Archdiocese of Chicago was responsible for its cancellation. This false assumption persists despite our denials," the chancellor said. The protests came from "some Catholics" who "exercised their democratic right as citizens," the monsignor continued. "If a television station deems that the *Martin Luther* fi is a positive presentation of religious l lief, and then decides to show it, we w not protest the decision in any way wh soever. We, of course, reserve the rig to express our selves on the film's h torical accuracy, and the manner in whi it portrays the Catholic Church."

Diocesan paper attacks film

Less conciliatory was the *New Worl* official newspaper of the Chicago arc diocese, which in its March 2 issue cor mented editorially for the first time o the controversy that has swirled arou the film's cancellation. *Martin Luther* a "controversial and hate-provoki movie," the paper said. It contains "m terial that could not fail to create or i crease tension . . . and completely omi the coarseness and violence that tr history reveals in its hero."

The paper praised "those Catholics o Chicago whose splendid loyalty to th church prompted them to protest th showing of the *Martin Luther* film."

Chicago to see film next month

The wide publicity *Martin Luther* re ceived through the Chicago controvers seemed to assure a record-size audienc on Tuesday, April 23, when Chicago American Broadcasting Company statio WBKB-TV announced it would telecas the film. Sponsors will be Communit Builders, Inc., the same organizatio which had intended to sponsor the show ing which WGN cancelled. The sponsor ing organization received more tha 7,000 letters following WGN's action said Robert Kendler, its president. Mor than 90 per cent of the letters had favore showing the film, he said.

In announcing scheduling of the film Sterling Quinlan, ABC vice president and general manager of WBKB, said, "Since

EVANGELIST IN AFRICA
Anglican Bishop Adelakum W. Howells of Lagos listens as the Rev. Howard O. Jones of Cleveland preaches at a mass meeting in African "Crusade for Christ."

Monsignor Burke stated emphatically and categorically that the Catholic church has not opposed it, I see no reason why any station should not run the film." If Roman Catholic objection "through the church" should arise, WBKB would present "equal time" to the church "for discussion," Mr. Quinlan said. Observers took this to mean that under no circumstances would the showing again be cancelled.

First television showing of *Martin Luther* took place on March 8 over a Milwaukee station, WISN.

Africa stirred by U.S. evangelist

An American Negro has been drawing big crowds in three countries of West Africa during a four-month evangelistic campaign. The Rev. Howard O. Jones, 35-year-old pastor of Smoot Memorial Church in Cleveland, has been hailed as a Negro "Billy Graham" during a tour of Liberia, Ghana and Nigeria.

Meetings at Lagos, Nigerian capital, brought out big crowds nightly for two weeks, despite a smallpox epidemic. Local sponsors of the campaign were the Nigerian Council of Churches, the Christian Business Men's Committee, and the Sudan Interior Mission.

Newspapers and radio stations gave wide publicity to Mr. Jones' meetings. Only opposition came from Moslem leaders, who called the campaign an "undue American interest in West Africa" and saw it as a threat to the advance of Islam.

Success of his campaign might help break down prejudices against American Negroes going to Africa as missionaries, Mr. Jones said.

And so forth

Religious books written in "pompous archaic language" should be "reverently burned," the Rev. John B. Sheerin, editor of *The Catholic World,* suggested. They make spiritual things seem "dull and dolorous" and tend to convince readers that "religion is worn-out and gone to seed," he said.

Private adoption agencies should be permitted to charge fees, 12 Minnesota welfare groups proposed to the state legislature. Income from congregations and community chests do not enable them to meet all needs, they said. Minnesota is one of three states which forbid charging of fees for adoption services.

Seventy-seven per cent of those responding to the Minnesota Poll last month opposed taxing any property which is used for religious purposes.

World News Notes

Dulles takes a trip

John Foster Dulles was off to Australia last week, trying to keep the bottom side of the world buttoned up. He had worked frantically for months in sewing on patches where the Middle East had burst its seams. The situation there seemed under control for the present, due to the Israeli retreat from Gaza and the Gulf of Aqaba.

So Mr. Dulles dashed off for Australia's capital city, Canberra, to check up on the Southeast Asia Treaty Organization (SEATO). He confessed to reporters in Washington that he hadn't had time to do any homework on the program for the SEATO annual meetings, but would have all the documents in his luggage to study when he got on the plane.

SEATO was created after the Reds won their war in Indochina in 1954. Mr. Dulles intended it as an alliance of Southeast Asian nations against the Reds. But only three Asian nations joined—the Philippines, Thailand, and Pakistan, plus the U.S., France, Britain, Australia, and New Zealand. Key countries such as India, Burma, Ceylon, and Indonesia, insisted on being neutral in the cold war.

Communists have progressed with their Southeast Asian strategy, which consists at present of building up Red parties in each country, and wooing the millions of poor people with promises of how communism can provide them with more food and better living conditions.

Congress won't help

Long-range help the U.S. can provide in Southeast Asian countries is to supply engineers to teach better agricultural methods, improved sanitation, and to supply cash to help build factories, hospitals, schools. But the U.S. Congress was getting ready to balk this month spending money.

The Eisenhower administration ask for $1.9 billion in next year's budget f nonmilitary foreign aid. The Johnst committee, reporting to the President t month, recommended a long-term int national development fund, stating th there is an "explosive" awakening Asian and African countries that "mu be channeled toward peace and progre for our sake as well as theirs."

Big competition

There would be 193 million voters g ing to the polls in India by March 15 elect members of India's parliament a the state legislatures. Prime Minist Nehru's Congress Party seemed certa of victory.

But the big contest in Asia won't settled in a month. It is between tw huge nations—India and China—co sisting of hundreds of millions of peop who live close to the starvation poi The contest is to prove whether a dem cratic or a communist government c raise standards of living more rapidly.

The Chinese, under dictatorship, a at work with grim intensity building ste mills, railroads, hydroelectric dam schools. They have technical assistanc and some financial support from Russi The success or failure of communism Asia will be determined not by whethe the Chinese Reds can shoot Chiang Ka shek off of Formosa but on whether the can build an efficient industrial societ in their ancient land.

Democracy will seem to be a too ex pensive luxury to Asian and Africa countries if it fails to compete with com munism as a means of organizing back ward lands for production and prosperity

WASHINGTON

By ROBERT VAN DEUSEN

CIVIL RIGHTS

LEGISLATION to strengthen civil rights got an early start this session. A House subcommittee approved a bill embodying with minor changes a four-point program requested by the President and passed by the House last year.

The bill goes next to the House Judiciary Committee, which is expected to approve it. Then it goes to the House Rules Committee, headed by Congressman Howard Smith of Virginia. Here it may run into a serious bottleneck, since this committee has the power to shelve a bill indefinitely. With last year's passage of the bill as a precedent, however, the Rules Committee can probably be persuaded to bring it to the floor.

The real roadblock lies in the Senate. Although subcommittee chairman Thomas Hennings of Missouri is in favor of strengthening civil rights, the full Judiciary Committee is headed by Senator James Eastland of Mississippi. Eastland's violent opposition to federal authority in the area of race relations guarantees a stiff fight against the proposals.

EVEN IF THE committee should outvote its chairman, an even bigger hurdle is the threat of a filibuster. Some Southern Senators will stage a last-ditch fight against passage of the legislation.

In spite of the thorny path which lies ahead, the chance of some civil rights bill reaching final passage seems brighter this year than in any recent Congress. Northern Democrats are making an issue of putting the party on record in favor of stronger civil rights. Republican leaders Knowland and Martin are predicting action by Easter.

One reason for the optimism is that the climate is changing. The effort at the beginning of this session to eliminate the filibuster, while it was not successful, rang up some real gains. The vote was 55-38, as contrasted to 70-21 four years ago. Vice President Nixon gave the advisory opinion (though not a formal ruling) that the rule permitting unlimited debate on a motion to alter the rules is unconstitutional, and that a motion at the beginning of a new Congress to adopt new Senate rules is in order.

Four points

THE PROGRAM requested by the administration includes the following:

1. Creation of a bipartisan commission with subpoena power to investigate asserted violations of law in the field of civil rights, especially denial of the right to vote and the exercise of unwarranted economic pressure.

2. Creation of a civil rights division in the Department of Justice, headed by an Assistant Attorney General.

3. Enactment of laws permitting the Attorney General to bring suit in the courts to redress actual violations of civil rights, and to seek court injunctions against threatened violations.

4. Enactment of laws prescribing criminal penalties for intimidation of voters in an election involving federal office.

The tenseness of the controversy lies in its relation to the race problem and to the issue of states' rights vs. federal authority. The feeling is growing that some middle ground must be established on which the federal government can legally stand in guaranteeing to each individual his basic rights as a citizen.

INDIA SENT A LUTHERAN TO UN

By LUCILLE E. HEIN

How SHOULD I greet a man of such importance as Dr. T. S. Paulus, a member of the Indian delegation to the United Nations and the president of Andhra Christian College in India. As I waited in the delegates' entrance hall at the United Nations, I mumbled a few phrases, relics of long-ago studies. What was correct for the occasion? *Namaste? Namaskar? Bhavaste?* Then a gentle voice with a laugh in it said, "Hello."

As we went to the lounge for our interview, we chatted casually and I had a chance to notice that Dr. Paulus is a youthful man, with soft brown eyes, dark wavy hair with a sprinkle of gray, quiet voice, restrained gestures, small physique, delicate yet strong hands and fingers. He was wearing a blue suit with a discreet pin-stripe, brown tie, yellow-gemmed ring on his left index finger, dark-rimmed glasses.

AS WE talked in the sun-flooded, glass-walled United Nations lounge, I had further opportunity to observe Dr. Paulus, especially his effect on other people. When Dr. Paulus talks, anyone who is listening feels that here is a man whose judgment and observations are valuable. He knows his own country and looks into her future with confidence in India's power to become what she will. He knows America too. When he makes an observation about this land—whether critical or complimentary—he speaks from experience and from long association with Americans who have worked in India.

I was not the only person listening to Dr. Paulus. Three delegates who had been carrying on an off-the-record Afro-Asian meeting on the adjacent sofa became silent and listened. They strained to hear, for Dr. Paulus speaks softly and there was competition from the loud-speakers calling the delegates to meetings.

DR. T. S. PAULUS
He attracts listeners

When an Australian secretary came with a message for Dr. Paulus, she too listened to what he had to say. A young man sat casually on the end of the sofa occupied by Dr. Paulus. He fussed with some papers from his attaché case, then let them slide to his lap while he listened. Dr. Paulus has something to say and he says it with conviction. He attracts listeners.

"IT'S EASY to talk with Americans," he said. "I've known so many in India and I've met thousands on my trips to the

A Christian college president was a member of India's delegation to the United Nations assembly this year. India still needs missionaries, he says

United States on church business and now on United Nations business." In 1948 he attended a ULCA convention and stayed into 1949 for a lecture tour in the United States and Canada. He visited colleges, universities, churches, conferences.

Dr. Paulus was a delegate from India to the first Assembly of the World Council of Churches in Amsterdam in 1948 and in 1954 at the second Assembly in Evanston, Illinois. Again ULCA people had opportunity to meet him.

DR. PAULUS was leaving for India a few days after our interview. "Yes, I'll be glad to be home," he said. "I feel as if I have not caught my breath since I arrived in New York. Every one in our ten-man delegation works hard. Our delegation, with Mr. Krishna Menon as its head, really numbers about 22—counting advisers and secretaries. We have other staff-members while we are here, so the total is about fifty people carrying on the work of the Indian delegation. I like my work here. Also I shall be glad to return home."

"Home" for Dr. Paulus is Guntur, Andhra Pradesh, which lies north of Madras. Andhra is about half the size of Pennsylvania, with a population of 30 million Telugu-speaking people.

The Communist element in this area, although a minority, is particularly strong. There have been concerted efforts by Communist organizers to infiltrate the villages and appeal to the land-hungry people. Here is a place where the Christian minority must be especially strong if it is to resist the tough, disciplined, zealous Communists.

ANDHRA CHRISTIAN COLLEGE in Guntur, of which Dr. Paulus has been president for seven years, is the only Christian college in Andhra State, and one of the oldest and largest colleges in India. It is a four-year, degree-granting college with approximately 2,000 students (about 250 of them are women). About a third are Christians. The college offers courses in humanities, sciences, and education in 14 departments.

Dr. Paulus recognizes the problems that Andhra and other Christian colleges face in modern India. "Our Christian colleges face keen competition from other Indian colleges," he said. "It is only natural for a people with a resurgence of national consciousness to prefer their own colleges.

"Yet a good Christian college also enjoys a high status. Christian colleges offer a high type of education. It is always gratifying to me to see that the distinctive values offered by Christian education are widely recognized." Dr. Paulus feels that a Christian college must offer much more than other colleges in India if it is to survive.

"WILL I BE back for another United Nations session?" Dr. Paulus smiled at the question. "That's not for me to say. I'm returning to my job as president of the college. The Rev. C. H. Swavely is in charge while I'm away. Maybe he'll be glad to see me back. A college administrator in India has a tough job. He has many problems. I like to teach, and used to teach ethics, English, logic, European philosophy. Now, as an administrator, I have no time for teaching and I miss it.

NEHRU WELCOMED BY DR. PAULUS AT ANDHRA CHRISTIAN COLLEGE

"I want to return to my church work too. There's so much to be done." When Dr. Paulus speaks of his church, he refers to the Andhra Evangelical Lutheran Church, organized in 1927 after 85 years of work by western missionaries helped by Indian workers.

The territory served by this church is about 250 miles north of Madras and covers about 5,000 square miles, one-fourth of Andhra State. The ULCA appropriates over $600,000 for work in this area, administered by the Board of Foreign Missions. Less than 3 per cent of India's 380,000,000 people are Christian. The Andhra Evangelical Lutheran Church, with a membership of a quarter-million, is the largest single Christian church body in India.

"It doesn't seem possible that I've been engaged in the work of the church for 32 years," Dr. Paulus said, "but I have." He was secretary of the church for 14 years and has been secretary of the Andhra Christian Council, which consists of all missions and churches in the Andhra area. He was the Andhra delegate to the National Christian Council of India and Pakistan for 12 years.

SINCE GAINING its independence, India is going through rapid and radical changes, particularly in its social, economic, industrial, and educational affairs. "As far as the government of India is concerned," Dr. Paulus explained, "India is a secular, democratic state. The Christian religion, any religion, is on the same level as Hinduism. The state does not officially prefer one religion above another. However national independence has resulted in a remarkable resurgence of pride in national culture and native religions.

"There are evidences of fanatical attitudes in some quarters of Hindu society

They are opposed to Christianity as a foreign religion. But the government and its administration have adopted a policy of impartiality. In a recent religious controversy, Prime Minister Nehru proclaimed, 'After all, Christianity is one of the great religions of India.'

"THERE IS NEED and there always will be a need for missionaries of the right type, not only from America to India, but from India to America. Mission work should be a two-way project. Although there is a need for missionaries, any missionary or indeed any tourist or Point Four man or any foreign person, who does not know how to approach people, who has no skill in human relations—cannot touch India's soul.

"It can be admitted that the work done by the missionaries and the methods adopted by them in the past were justified under past conditions and circumstances. It would be unfair to criticize the past from the standpoint of the present.

"It isn't a question of whether there is still a place for the missionary in India. There is always a place for the truly consecrated man or woman. But there is no place any longer for the race or color superiority the missionary enjoyed, along with the white rulers, the British."

Dr. Paulus, though he was not aware of it, was echoing some statements made by his friend, Dr. Earl S. Erb, executive secretary of the ULC Board of Foreign Missions. "We must put the training of national leaders at the top of all our enterprises," Dr. Erb said. "Maybe these leaders will replace us. Maybe we will work side by side. Perhaps we have only a short time to accomplish this training."

THE PAULUS GRANDCHILDREN
Proud grandfather brought this photograph with him on trip to New York City

THROUGHOUT OUR INTERVIEW Dr. Paulus, in his quiet restrained way, presented this same thesis. He believes that the future place of the Christian church in India lies in our adoption of a new role as missionaries.

"What India needs now and for the future from the Christian church are missionaries who are willing to work side by side with national leaders, missionaries who will work to be replaced by national leaders. Missionaries must learn to think of themselves as co-workers with the Indian leaders. As co-workers, they will always be welcome.

"We in the Christian church have waited too long to train national leaders. If, after more than a hundred years in India, we have not produced such leaders, is it a commentary on our past? Can we make up for this lack of foresight in ten years? In five years? I leave you with that question!"

THE MISSIONARY'S PROBLEM

This is the missionary's side of the story. In a poor country he can't live like the poor, but this doesn't cut him off from them

By ROBERT S. OBERLY

For 32 years a missionary in Africa, India

"WHEN YOU ARE in India is your salary based on the American standard of living or that of India?"

It was a direct question from a pastor of the ULC, and my answer was, "both."

The question was prompted by interest in what, in India, we call "identification." To what extent does the missionary "live like the people"? It is a very popular topic about which much has been said—all in favor of the proposition.

Those who talk the most about "living like the people, eating like the people, and dressing like the people" fall into two classes: 1) those who have not been in the country long enough to have quite learned what they are talking about, and 2) those on the verge of retirement who are about free from the embarrassing necessity of demonstrating just what they mean by their recently acquired enthusiasm for the simple life.

To the question, "Do you live like the Indians?" an easy retort is, "Which Indians do you mean—the sidewalk dwellers of Madras who cook and eat, live and sleep in the public streets, or the successful business and professional people whose scale of living is far above anything we would desire?"

MANY OF US are not content to make such an easy answer, and are genuinely concerned over the marked difference between our standards of living and that of the majority of the people whom we serve. In a thoughtful discussion of the subject the first moderator of the Church of South India said, "There is probably no one in this room who could maintain health and efficiency on 15 rupees a month for food and yet we must acknowledge that there are large numbers of members of the churches we serve who have less than this to spend."

It is difficult for an American without actually visiting other parts of the world to realize the differences that exist in the social structure of other nations.

Leaving family, friends, and business or profession to live the life of a holy man in wanderings or seclusion is understood by an Indian. Many highly educated seek-

ers after truth have done this. But this withdrawal is the exact opposite of the "identification" that is urged on missionaries who would be expected to carry on full-time work living on a low standard.

VISITORS SOMETIMES speak about the size of the bungalows in which the missionaries live. Generous outside porches give a false appearance of size. There is neither attic nor basement. The house is out in the open where the public can see it and its greatest dimension usually faces the entrance.

The typical Indian home of the same age is hidden behind a high wall through which there is access by a door. The narrow dimension faces the street and verandas are usually on the inside around a central court. I have been amazed at the actual living space in what, at first glance, seemed a rather modest home.

The difference between the homes of missionaries and Indians in similar circumstances is that the Indian homes are bigger than they look and the missionary homes look bigger than they are.

In the absence of hotels that cater to Westerners, an always-ready guest room is a "must" in every missionary bungalow. If this and office space are subtracted, the space left for family living is less—and far less conveniently arranged—than in the average parsonage in America.

ALTHOUGH THERE is a difference between the living standard of missionaries and that of many educated Indians, the gap is closing. My observation is that the standard of living generally in both India and America is rising more rapidly than that of the missionaries—the latter being retarded by the missionaries themselves.

For instance, our mission still allows only one ceiling fan (where there is electricity) to each bungalow. When an Indian company rented one of our bungalows for the use of its Indian factory manager, nine fans were immediately installed.

THE WEARING of Indian dress by Westerners has never been very popular. Although a Western woman wearing Indian dress does not cause comment (especially if accompanied by an Indian husband), a Western man makes himself conspicuous by wearing Indian dress.

The sari commends itself to Western women for any kind of formal party and its length provides the added advantage of modesty at an Indian dinner party where one sits on the floor.

As for wearing a sari for the sake of "identification with the people" while working in the villages, the attitude of the majority of women missionaries is probably expressed by an American who remarked, "My friend with whom I spent last hill-season says she *always* wears a sari in the villages to avoid being conspicuous. I make a point of *never* wearing a sari in the villages for the same reason. So what?"

FOR MEN there is nothing cooler nor more comfortable for lounging on a hot evening after a tough, sticky day than a dhotie and a loose Indian shirt. But few educated Indians wear this in public. And I have met exactly three Western men who have worn Indian dress in public with convincing lack of self-consciousness.

At a wedding, the mother of the groom called my wife into the house and presented her with a sari which was donned with pleasure. When she emerged she was no longer the only woman in Western dress but was dressed like all the others. The men began good-naturedly suggesting that I put on a dhotie. I looked each one up and down deliberately and smiled.

There was a burst of laughter. All but one of the male guests were wearing Western dress!

WHAT ONE EATS in one's own home can be linked with identifying one's self with the people in one respect only. It is possible for a missionary (and especially a missionary wife who has more time for homemaking than the unmarried women) to experiment with various Indian foods and devise new and appetizing methods of preparing them—and then to share the results with the more advanced Indian housewives. It is also possible that some of the strong prejudice against such a highly nutritious cereal food as *ragi* (considered "poor man's food" because of its low cost) may be lessened by the fact that a missionary enjoys it, eats it regularly, and says so.

Beyond these considerations — which are only remotely related to the ideal of "identification with the people" — there seems no justification for thinking that what a missionary eats in his own home is of the slightest interest to the average Indian.

Fundamentally the problem of what should be the family diet is the same as in America, where health and the budget are the chief considerations. In both Africa and India our basic principle has been "use all locally available foodstuffs but do not try to depend on them entirely."

Food is cheaper than medicine. There is an ethical problem involved between skimping on food and keeping ourselves fit for service.

THE REAL PROBLEM of "integration" with respect to food lies not in the realm of what we eat but rather with whom we eat — and especially with whom we eat as guests. It is a question of hospitality and — to reverse a familiar quotation — it is literally "more blessed to receive" than to give."

In Western nations one has "arrived" socially with a friend when one has been invited into the friend's home for a meal. In India it is quite the other way! One has "arrived" only if the friend is willing to accept an invitation to eat in one's own home.

For instance, a number of missionaries at one time or another on a special occasion have had a meal in the home of a Brahmin friend who would decline an invitation to dine in the home of his missionary guest. This is a part of the age-old caste system with its taboos on inter-dining.

An Indian Christian who for very good reasons might find it necessary to decline an invitation to dine in the home of a friend of a different sub-caste runs the risk of being accused of caste prejudice. Similarly any refusal on the part of a Westerner is liable to misinterpretation as being due to a feeling of superiority. It is a much more sensitive point than in other countries.

IT IS VERY PLEASANT and helpful to human relationships to be able to sit on the floor and eat rice and currie—and really enjoy it. I know of no missionary who dislikes rice and currie although some cannot take extremely hot currie and a few cannot take it at all. The Indians are gracious and understanding and some prepare a special "missionary currie" which is to them (and to some of the missionaries) pretty flat and tasteless.

The importance of how we live, dress, and eat has been exaggerated by some proponents of "identification." The essence of genuine identification does not lie in any outward aspect and is hard to define. Like humility, when it becomes conscious of itself it is no longer there.

COMMONSENSE TRUTH IS NOT CONTRARY TO TRUTH THAT IS REVEALED TO US IN CHRIST BUT ENLARGES SCOPE OF APPLICATION

By REINHOLD NIEBUHR

MANY PEOPLE have been shocked because the greatest theologian of our day, Karl Barth, who had a special relation to the church in Hungary, has remained silent about shocking events in Hungary.

Not that Barth was ever a Communist or even a fellow-traveler. He was merely a neutralist, who—in answer to Emil Brunner's question as to why he opposed Nazism so rigorously and was so tolerant of Communist totalitarianism—answered that he didn't know whether Nazism was so evil because it was totalitarian or because it was pagan and anti-Semitic.

He boasted that the Hungarian Christians would not oppose the Communist regime, as the Catholics did, as "a matter of principle." He didn't believe in principles but only "in looking at every event afresh in the light of the word of God."

BUT THIS CALCULATED political ignorance betrayed him in his attitude toward communism. For if to the truth in Christ he had been more intent to add the truth which all men may know by observing the events of history, it would have been clear to him that the similarity between Communist and Nazi totalitarianism was not such an enigma as he claimed.

The evil in both systems was due to a monopoly of irresponsible power. Nazi paganism may have added some extra evil to this original evil. But the basic evil was there.

Winston Churchill in the second volume of his *History of the English Speaking People* has some very harsh words to say about Oliver Cromwell's "Commonwealth." He points out that Cromwell's Christian faith did not prevent his version of irresponsible rule from becoming thoroughly capricious, so that the English people were ready to accept a restoration of the monarchy under Charles II because they rightly believed that the checks and balances in a traditional monarchy were superior to the arbitrary rule of this Christian "Saint." History proved them to be right.

A LITTLE MORE study of the truths imparted by the experience of history would enrich the insights of even the most eminent theologian in modern history, for common sense truth is not contradictory to the truth revealed in Christ. It merely enlarges the scope of its application.

Barth's embarrassment in regard to Hungary is a lesson to all who think that they advance the gospel by cutting off all commerce and dialogue between the Christian faith and the disciplines of culture. In this case, the relevant disciplines are history and political science.

Barth is a very brilliant man, but his brilliance could not save him from the errors into which he fell through his almost calculated ignorance. Meanwhile many young Reformed Christians in Hungary, about whom he was so sure that they would not rebel "as a matter of principle" found life under a foreign despotism so evil that they risked and sacrificed their lives in the rebellion.

Their wisdom and courage, informed by experience and common sense, was a more telling "witness" to the truth in Christ than all the calculated forms of "eschatological" witness about which Barth speaks so frequently.

PEOPLE CAN LIVE TOGETHER

An interracial community experiment is underway in a Philadelphia suburb. New houses are mostly for whites only, but Concord Park is trying "democracy in housing"

IT'S A SUNDAY AFTERNOON pastime to take the family car out to the green fringe of Philadelphia and look at new houses. Thousands have the same desire—grass and open space, sun and air, room for the youngsters to play, the satisfaction of tending a single house instead of being stacked—like groceries on the shelves—in grimy brick row houses.

That's the way a young father of two felt as he, somewhat shyly, looked at a well-built ranch house. Wide lot, dream kitchen, the quiet sweep of curved street, and a bus stop nearby. But somehow he didn't have the nerve to talk to the salesman. He got back into his car and drove home.

"Say I saw something you'd like," a friend said to him that week. "Up in the Northeast—Concord Park they call it."

"Yeah, I was up there last weekend . . . You mean—?" There was an unspoken hope in the question.

"Didn't you read the ad? In the fine print it says 'democracy in housing.' They'll take your money if you want to buy!"

Those were magic words, but the young Negro father confessed he hadn't paid any attention to them at the time. The first chance he had, he hurried back buttonholed the salesman, gave him the down money, and became owner of a new home.

No wonder he was excited. In ten years since the war, 200,000 new houses went up in the Philadelphia area, of which only 1927 units (mostly public

By GUSTAV K. WIENCKE

Dr. Wiencke is an editor on the staff of the ULC Board of Parish Education and vice president of the Philadelphia Lutheran Social Action Fellowship.

Photographs by Dan Weiner

housing or apartments) were made available for Negroes. One chance out of a hundred, and he felt lucky.

VERY FEW WHITE Philadelphians are aware of the rigid and secret taboo that shuts off new housing to Negroes. Some discover the fact suddenly when they come out to look over Concord Park. They see the sample house and the signs —just like any other neat suburban development. At the door a friendly salesman is quick to greet them and to show them the house—the built-in TV antenna, the modern kitchen, the garage that can be turned into extra living space.

THEY DO NOT know it yet, but he is skillfully leading them through a kind of obstacle race. There's no trouble selling the house—it *is* a good buy with extras not found in similar models elsewhere. Somehow they sense something more than just picture window and green lawn. They feel friendliness and neighborliness. There's laughter and a bit of fun as they talk.

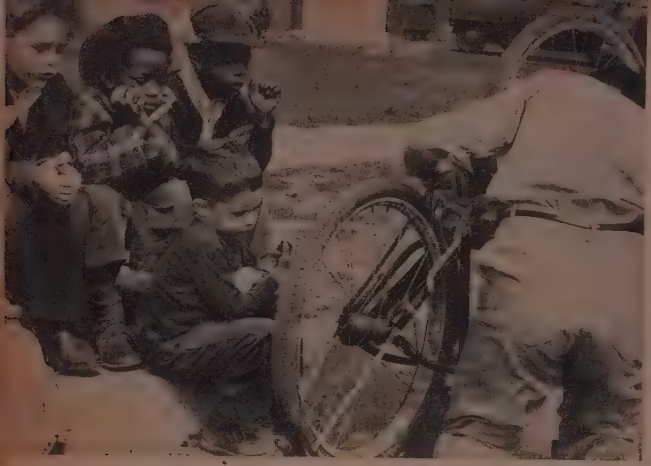
Then, without even swallowing hard or apologizing, the salesman approaches the next hurdle for the eager home-buyer. "These houses are being sold on an 'open occupancy' basis," he explains. They are open to any financially qualified family regardless of the color of the skin.

If this family is like most, they are quick to insist, "Of course, I'm not prejudiced, but . . ." The salesman has time to talk it over, to hear again the old folk lore about the effect of skin color on house values. He knows, however, that facts and figures don't reach down to submerged emotions. Finally the prospect exclaims, "But I just love the house! I don't care who lives next door—"

The biggest hurdle lies ahead, and there's little the salesman can do to help. He knows of the ridicule, opposition, and scorn of relatives, friends, people at the job. "What! You don't mean you'd live with Negroes!" "Your children! Your chances for a better job!"

And so the prospect telephones the salesman. "I'm so sorry . . ." "Such a nice house. A pity they sell to Negroes," they'd say.

THERE WAS A TIME when that young builder who had seen his blueprints emerge into real houses at Concord Park would wake up at night in a cold sweat. "As sure as your name is Morris Milgram," he'd say to himself, "you're not building integrated housing. You're building another Negro ghetto." Negroes



Youngsters don't thi
about race differenc
unless adults put ide
in their minds. Conco
Park children get alo
together as children

were standing in line to buy, but there were too few white family prospects.

This was not the first heart-breaker. Getting to first base had been tough. It started way back when his father-in-law insisted he come into the building business with him. "All right, Pop," he said, "if you'll let me build houses anyone can buy." The older builder finally gave in with the proviso—first learn the business before experimenting. Four years later he was ready to begin. He was determined to make his business square with his ethics. He felt it a sin to build houses that could be bought by white people onl

"Wonderful *idea!*" they told him. A
ter he had been trying for two years, th
money and mortgage men finally cam
out bluntly and told him to forget hi
principles. "We're interested in makin
money," they said. A wealthy man re
fused to invest in the idea, but offere
the young man a gift of $1,000—which
he refused. Finally, teaming up with
Bucks County builder, George Otto, th
two formed a stock company and raise
$150,000 to buy land and put up a mode
house. A New York bank supplied th

Neighbors are helpful to one another in fixing up their properties. There aren't any race problems

COFFEE BREAK
Social life is normal in interracial community

initial mortgage money. Today a tidy tract of 139 homes spreads out near the easy sweep of the Turnpike.

"We had to set a quota," Mr. Milgram confessed. "It's 55 white to 45 nonwhite for at least three years. We figure this will keep the community stable." Negro buyers understood and appreciated the builder's purpose.

BUILDERS HAVE shied away from "open occupancy" housing on the grounds that profits come before ethics. This builder risked profits for the sake of principle—and won, showing that well-built "open occupancy" housing can be a financial success even without government aid. A few miles away, Levittown, a gargantuan mass-housing project, is underway and strictly Jim Crow.

William Levitt disclaims any personal feelings of discrimination, but places the responsibility upon society. When white home-buyers are ready to accept open-occupancy, he says he will be ready to build it.

WAS THIS EXPERIMENT at Concord Park really as successful as it looked? We decided that the way to find out was to visit the people who live there—both Negro and white. Everyone was very friendly and ready to talk. We made a number of surprising discoveries. For one thing, while no one would admit that the neighborhood was more friendly just because it was interracial, it did seem to have an extra quality beyond the usual friendliness of new neighbors in modern suburbia.

"Sure we have our differences," they told us, "but they cut across, not along race lines." In a snowball fight, an alarmed mother saw that all the children on one side of the street were Negro, but a second look told her that it was squealing girls who formed a tempting target for the boys on the other side.

George Grier, a sociologist living in Concord Park, gave us a good lead. He had a large array of verified facts. Sponsored by the Fund for the Republic, he had made a careful study of all the white families in Concord Park for the Commission on Race and Housing. Eighty-five per cent of the buyers bought here mainly because they liked the houses and phys-

ical features of the development. They had no intention of crusading for "open occupancy," and less than a fourth had ever belonged to any interracial group!

THESE WERE ORDINARY, average American-born Philadelphians. Of the whites, half are mechanical workers, half are Protestants, few are Jewish. It is not a group noted for liberal racial views. In fact, an expensive direct mail advertising campaign to 15,000 people known to be liberal in their views resulted in only two sales. Concord Park is a good demonstration that integrated housing can succeed even without the boost of those so inclined for ideological reasons.

NEIGHBORLINESS and friendships grew up on the basis of common interests. Here race plays no role. A Japanese helped his white neighbor with shrubbery and landscaping. A Negro secretary gave tips on shorthand to a young white mother, looking ahead to the time when she might want to work again. Summer is busy with all sorts of community activities for young and old, sparked by a few community-minded families.

Outside, people did look doubtfully at Concord Park, but now it has the name of being a quiet, very well-kept community. A nearby swimming pool refused to sell a season ticket to a white family when they saw their Concord Park address.

We had heard rumors that Negro attending nearby white churches, h been made to feel unwanted. A bri canvass revealed that one Negro fami had joined a nearby all-white Method church. Others had been welcomed in Episcopal church. A white pastor h been seen visiting in the neighborhood.

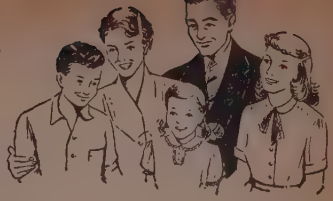
WE DID NOT find any Negro fami which reported any unfriendly experienc either in shopping or visiting near churches—but they still retained mem bership back in Philadelphia, though meant a 20-mile round-trip each Sunda Sooner or later this hurdle must be ove come; a letter of welcome recently se by the ministerial association to all new comers is a beginning. Will the churc reach out for them personally? We fe that these new neighbors were eager fo that to happen.

It won't be long until the last house sold. Dividends have already been paid stockholders and another project starte But I wish Morris Milgram could hav been with me when I saw a young coupl in the sample house sign a purchase co tract. Then they sat back to talk a bi and the young brown-skinned woman g up to peek into the kitchen. When sh turned back to face us, there was a ligh in her eyes worth all the struggle to pu Concord Park on the map.

✠

ROADS THAT LEAD NOWHERE are seldom kept up. There are roads that once led to thriving communities, communities now shrunk to ghost towns, and these roads have become overgrown, rutted and washed out. So life in this world becomes overgrown with evil, rutted with sin, washed out in calamity, if the goal of life is forgotten.

—BARRETT and CASSERLEY in *Dialogue on Destiny* (Seabury)



DIRECT QUESTION

I DROVE SLOWLY, watching for the FOR SALE sign which would mark the Clinefoos house. Nor was I in any hurry to find it. When Eloise called this morning, I was strongly tempted to manufacture another engagement.

"I don't have to go to work until noon today and I wondered whether you wouldn't come over and have a cup of coffee with me. I'd like so much to talk to you. You haven't been here since I entertained the altar guild when I first moved in. So, besides wanting to talk to you, I'd like to have you come before we sell the house."

"You're going to sell?" I asked the obvious question while I debated the pros and cons of going.

"Yes, and I'm really glad. I'll tell you all about it when you get here. I know you're busy, but I would appreciate your coming more than I can tell you, Connie."

I COULD HARDLY believe it was Eloise speaking. The friendliness was something she has been showing quite a lot lately. But the tone of, well, almost humility, was something new. I succumbed.

"Of course, I'll come. Give me an hour to finish what I'm doing and I'll be over." Dan would have a fit. He is so afraid of my letting my emotions carry me away. Maybe I do like to play God to other people. Just the same, I have to do what I feel I must do. If I'm wrong, I believe God will forgive me.

So I zipped through the rest of my ironing and was on my way. But not without misgivings!

Pulling to the curb and turning off the ignition, I said a silent prayer for guidance. Then for some reason I added, "For what we are about to receive, O Lord, make us truly thankful." Saying grace before I even got in the house was a silly sort of thing to do. I went up the curved walk smiling.

"Hi! Connie!" Eloise must have been watching for me, for she opened the door before I had a chance to ring. "You look cheerful!"

"I am. And you look pretty chipper, yourself."

"Oh, I wasn't planning to weep on your shoulder. That wasn't what I was going to talk about."

"I didn't think you were. Although it must make you feel a little sad to be selling your beautiful house. My! I'd forgotten how lovely this living-room is. I guess there were so many people here the other time I came, I didn't notice the house much."

ELOISE LAUGHED. "You don't know quite how funny that is! Here, let me take your coat."

I was about to exclaim over the roominess of the coat closet, only to decide that too much admiration of the house might make things worse for her. The coffee table was arranged in front of the low wood fire. I dropped into a chair beside it.

"Now, coffee first and talk later," she announced, taking her place by the coffee pot. She looked the perfect picture of young matron entertaining friend for

mid-morning snack. Certainly there hasn't been much outward change. Perhaps it was just her seeming to need me that made me think there was any at all.

We stirred and sipped in silence for a moment. "Now, let me tell you what was so funny about your saying you didn't notice the house because of all the people. That just shows how far ahead of me you are in the ways that matter. I've been having a series of counseling sessions with Pastor Sym. I've come to realize that all my life I've noticed houses and furniture and clothes and cars more than people."

MAYBE SHE'D just come to realize it, but if so, she was the only one who hadn't known it for years. I smiled and waited for her to go on. "It was this business of Hank and Virginia Morrisey that brought the whole thing out in the open. Now, don't look embarrassed. There's no use pretending you weren't there the day I saw them having lunch together. We both know it and there's no use kidding around."

Good old Eloise! I flared up as I so often do when we're together. "There's no use kidding around, but you told me yourself everything was all right. If you're going to talk about Hank, maybe I'd better go."

"But can't you see, I've got to talk about him. That's what opened my eyes! Otherwise I'd never have gone to Pastor Sym. I went to him and poured out what I thought was the whole story. Poor man! I guess I made it sound pretty bad. Then I ended up, 'I've got to have Hank back. I've got to.'

"The pastor just looked at me and said, 'Why?' I thought that was a stupid question, so I blurted out the first thing that came into my head, 'Because he's my husband, not hers.' Well, that stupid question turned out to be the key to a my trouble."

I was ashamed of my anger. All could say was a meek little, "How is th the key?"

"Oh, it took weeks of talking an thinking, but little by little I've come t see that instead of loving people an using things, I've been loving things an using people. Oh, it goes back to m youth when I was terribly unsure of m self and found I could impress peop by having things. Then I wanted to in press them with my husband and eve my child. I was using Hank and Wees to build up the picture of myself. Eve then I couldn't be satisfied. I had t show I was a good businesswoman be sides."

We both had refills on coffee witho interrupting her thought.

"First Hank tried to compete with m Then he got into debt. And finally h found a sympathetic ear to tell his trou bles to. Virginia liked him and mad him feel he was worth something. Tha is as far as that ever went, thank th good Lord."

"BUT ELOISE," I didn't want to preach but I had to know, "I don't see why bein in the church didn't help you."

"In the long run it did. Otherwise I'd never have gone to Pastor Sym. But realize now that I've never let God d anything with me before. Maybe he ha to use an experience like this to mak Hank and me come to our senses. Wit all the work I've done in the church I've been trying to impress the rest of you and even God, with what a fine perso I am. I've used you to feed my own ego.

Eloise leaned forward, lifted the li of the sugar bowl and quickly replace it. She looked at me directly. "Now, I've got to learn to love you. Will you help?"

WORSHIP NOTEBOOK

Sixteenth in a Series on the Liturgy: THE SERMON (PART II)

ONE OF MY favorite weekly chores has been to read the church notices in Saturday's paper. Sensationalism in advertising isn't restricted to breakfast cereals, cigarettes, and automobiles. Some of the "live-wire" clergy have long since broken out of the quiet little box that announced simply the hours of worship and the location of the church. With larger budgets, advertising is as essential to the progressive administration of the parish as once were bazaars, festivals, and suppers.

One cleric whose "copy" should insure him a choice job in any advertising firm if he ever decides to stop "selling" the church, tickles the imagination. I recall reading something like this, "See our beloved minister in his flaming red cassock! Hear him preach 'From Hell!' "

Evidently this wizard succeeds, for the other notices, though not as large, show the same sensational tactics. Just read the sermon titles! I have often wondered if there are some people who scan Saturday's list and pick their church for the Lord's Day much as one decides which movie he'll see. And are there those who select the service, depending on whether the pastor or his assistant will preach? Does one go to church because the sermon subject arouses his interest?

TO SAY "preaching is important" misses the point. The church's life blood is preaching. Christ commanded it. The apostles established it. In every age the church's greatest advance resulted from it. Captivated by the irresistible brilliance of the good news (that there is a God who does care what happens in the world —so much so that he came here himself), inflamed by the compelling urgency of One whose voice speaks to man's innermost self, men have found their minds to be obsessed, their hearts ablaze, their words convincing. So the voice of God is heard in the world. This is preaching, and without it, there can be no church.

It is strange therefore that in a day so full of immorality on one hand and religious popularity on the other, the potent weapon of preaching has such little effect. Why, in spite of the list of varied subjects advertised from pulpits across the land, and as part of our radio and TV diet, do crime, mental sickness and marital infidelity soar to new records?

Why, with a larger church membership exposed weekly to the preaching of our pastors, is there no marked effect upon piety? Are the pew-sitters being lulled to complacency by pious platitudes? Are the sermon subjects unrelated to life? Is religion being sold as a sort of heavenly life-insurance? Do preachers talk over the heads of their people? Are they fearful lest they offend a prominent member?

MANY QUESTIONS are being asked in many quarters. For every question there are several different answers. Some will say that the already-crowded schedule of the pastor affords little time for serious sermon preparation. Others contend that too much emphasis is put upon externals, the sacrament is magnified and so the sermon suffers.

"Imagination, experience, reason, are missing," a layman laments, "and Sunday after Sunday I get the same pat formula 'Jesus is the answer.' I get so I want to stand up and yell 'Why'!"

Before anyone criticizes preaching today, he ought to know what happens when he goes to church. What should a person expect when he attends a service?

First, there is anticipation, marked by the confession and God's forgiveness. This is followed by praise and prayer. Then God speaks to you. From the pages of the record of people like yourself, their experience, their witness are conveyed to you.

The lessons from the Old Testament and the epistles and the gospels are voices out of the past but, in a real sense, voices which are timeless. Your ears hear the voices of men, but your soul receives the voice of God.

THEN THE PASTOR enters the pulpit. He is not there to offer his opinions, to say "it seems to me" or "in my opinion." We have not come to hear the views of a particular person. With firmness, with zeal, with singular loyalty, the servant of God stands in the midst of his people with only one message. *Thus says the Lord!*

It is God's Word you have come to hear, not man's. If the preacher is true to our sequence of worship, the message will unfold the truth which comes from the day's Propers. His theme may dwell upon one of the lessons, the Introit or the Gradual, or it may be a synthesis of them all.

But if he is conscientious the sermon you hear will amplify the event or teaching of that day within the cycle of the church year. The wisdom of such an arrangement becomes obvious when one considers that within the course of a year, the whole cycle of God's love is reenacted for man's growth in grace.

NOR WILL the sermon be exhortation alone. TV commercials don't just repeat the name of the product. They tell yo why you ought to try it. They explai its features. So as you listen to the se mon, you will have to expect that yo must think!

You'll also find that your heart w respond. God's spirit is busy within yo He lubricates the gears of your brai softens the hardness of your heart, ar by a word or two those gears are set motion, that long pent-up emotion t love and to serve is unleashed. God speaking to you. Don't turn him awa

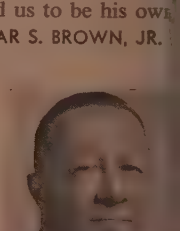
Something else will happen too. R member how we watched our teache show us how to draw, to sew, to writ to use our tools. How eager we were t try it ourselves. We couldn't wait.

So when God speaks to us, we are com pelled to act. As with the Ethiopian t whom St. Philip preached, baptism come first. Confirmation—the ratification o our baptism—follows, and then regularly frequently, the blessed communion wit the risen Lord becomes our spiritual foo until that glorious day when the veil dropped and we stand before him wh once long before called us to be his own

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Marry a Canadian?

QUESTION: How serious would it b for a girl from the United States to marr a Canadian? Do U.S. people often marr Canadians and live in that country Would such a marriage create any un

usual problems? Here in the Southwest we have very little touch with our northern neighbor.

REPLY: The people and the ways of living in Canada and the United States are very similar, though not entirely so. There are also decided differences from one part of Canada to another, as in the U.S. You will soon become accustomed to seeing the Canadian flag and the Union Jack, hearing and reading more about Britain and the Crown, singing "God Save the Queen," and hearing certain expressions rarely heard south of the border. With your background of life in the U.S. this will prove most interesting and enriching. You will have contact with most of the racial and national groups which mark the U.S., though little with southern European people and Negroes.

If you love the person whom you consider marrying and feel that you can be loyal in the new setting, that is the main thing. Your problems will be about the same as in the U.S. Canada has a very promising future, and so have you.

"Quiet talk"

QUESTION: There is one piece of counsel you give more frequently than any other, which invariably makes me say "Oh yeah!" In discussing family conflicts you often advise people to "talk things over quietly."

When people are of a disagreeable nature it is impossible to talk things over "quietly" with them. I speak from experience. Last week I said to my husband that the doctor had told me that my blood pressure was high enough at times to bring on a stroke. I asked whether we could not live without fault-finding and insane accusations and browbeating day after day. His "quiet" answer was, "Go ahead and have a stroke if you want one. It's all up to you."

I am not asking for help. There is no help.

REPLY: I have often suggested that people have a "quiet talk," and in a number of cases progress has been reported. It at least gives them a chance which is not available if they continue the unpleasantness and avoid doing anything of a remedial nature. Many people never report, and undoubtedly the advice sometimes fails.

There seems to be implicit in your letter a suggestion that the fault may not all lie on one side—it seldom does. Rarely does a man or woman assume a nasty attitude without some form of irritation—often prolonged, mild or intense. Only when this fact is recognized by both persons is there a good chance of working out a solution.

I want to offer another bit of counsel which I give many times. Search yourself for any attitudes, ideas, statements, or acts which you may have contributed to your present unhappiness. Decide to get rid of any unfavorable items, and resolve, with God's help, to go all-out to make your home life peaceful and pleasant.

Neither say nor do any unpleasant or irritating thing over a period of time. After some time you may find your husband's attitude softening—perhaps ready for a satisfactory interview. During all this period make it a point to show your husband repeated kindnesses. A series of kind acts, especially when they are not expected, could have much good effect.

Try this out, and don't lose patience. But since humans are such complex beings, vary so much, and counselors err, this advice carries no guarantee.

BOOKS

BEWER ON THE PROPHETS

The Prophets in the King James Version With Introduction and Critical Notes. By Julius A. Bewer. Harper. 663 pages. $5.95.

This is a very convenient collection of a series of studies issued from *1949* to date under the general title of *Harper's Annotated Bible* and prepared by the late Professor Julius A. Bewer of Union Theological Seminary, New York. It contains all the books of the so-called writing prophets, including Daniel, In addition there are short and pointed chapters dealing with the history of the several periods of the prophets, the prophets and their writings, and the prophetic books themselves.

Each book of the prophets is prefaced with an introduction describing the times of the prophet involved, his personality, the outline of the book and the chronology of the oracles. This is followed by the King James translation of each book arranged so that the poetic and prose sections are immediately apparent

But the outstanding feature is the explanatory notes provided by the author in his clear and cogent style which furnish welcome help at every point where there might be a question of textual meaning or interpretation. And behind each comment is apparent the vast storehouse of Professor Bewer's knowledge of text, versions, history, and understanding of the religion and message of the prophets.

The reviewer can think of no better work for the church school teacher than this, for as the author says, "The Annotated Bible . . . is intended as an aid to a study of the Book of our Christian religion—a study which calls both for appreciation and enjoyment of its literature and for deepening understanding and vital appropriation of its truths. The Bible has always been a book of amazing power." Just so. But to release that power to us of the 20th century it must be understood in the context of the age of its inception so that its eternal truths may be isolated and then transferred into th context of our age. This book has performe the first task here for us; the latter must b done by each one of us.

It is well that Professor Bewer began h work with the prophets, for they have bee the most neglected portion of the Old Testa ment in the teaching and preaching of th church today. Here they speak again to u through the mind and heart of one of th greatest biblical interpreters of our time.

Gettysburg Seminary J. M. MYERS

CONSERVATIVE BIBLE STUDY

Bible Commentary: The Gospel According t St. Luke. By William F. Arndt. Concordi 523 pages. $6.50.

This volume is the result of official actio taken by the Lutheran Church—Missou Synod to produce a commentary on th Bible. It follows volumes on Jeremiah an the Minor Prophets.

In a preface Dr. Arndt describes the cha acter of his commentary: "It is not onl conservative, but adheres to the positio that the Bible is the Word of God and th only infallible guide for our faith and lif and that Luke's Gospel, being a part of th Holy Scriptures, has been given through d vine inspiration and must be treated as hav ing that kind of origin."

The author's work has the same lovin devotional, homiletical approach so cha acteristic of Edersheim's classic, *The Lif and Times of Jesus the Messiah.* It is tho ough in treating scholarly opinion on a sides of controversial questions. Dr. Arnd has obviously had vast preparation in th areas of mss. study, rabbinical literature, an the Greek language. The volume abound in background material for the pastor an Sunday school teacher.

It must also be noted that the author "conservative" position evidently require him to accept the Scriptures as infallible i all details. This attitude forces him, in turn to attempt to harmonize discrepancies be

tween Luke and the other Gospels. Thus he tries to build a case for two cleansings of the temple, two towns called Bethsaida and two statements by the centurion at the crucifixion. Many other instances could be pointed out of a literal acceptance of statements of the text which would be difficult to reconcile with objective scholarship. The commentary must therefore be used keeping in mind its particular frame of reference as stated by the author in his preface.

LOUIS E. ULRICH, JR.
Grand Forks, N. D.

BIBLE FOR LIBERALS

God's Word to His People. By Charles Duell Kean. Westminster. 187 pages. $3.50.

"Once upon a time a nation wrote a book. This book is the Bible. From the Christian viewpoint the statement that the Bible was written by a nation applies to the New Testament as well as the Old Testament, and includes those books known as the Apocrypha." With these words Charles Duell Kean begins his stimulating, modern, liberal book which seeks to explain the origin of the Bible as it grew out of the life and times of the people living in and around Jerusalem during the period from 439 B.C. to the close of the first century A.D.

To Dr. Kean a great experiment in the building of the ideal commonwealth began when a little band of freed captives returned to Jerusalem from Babylon under the leadership of Nehemiah the statesman, and Ezra the scribe. In the belief that they were reestablishing the faith of their fathers in the land of their heritage, they actually began the building of a theocratic state. As succeeding generations passed, conditions changed but there continued the belief that they who remained faithful to the Torah were God's chosen people.

When there was no longer any hope of the building of an actual nationalistic state, there developed the concept of a remnant that were faithful to the vision of the divine purpose. This idea merged into the messianic hope of One who would be the fulfillment of the Torah.

Thus the "Torah and the Messianic Kingdom are brought together through inwardness and love, based upon continual repentance and confidence in God's supporting concern."

To the canonical works of the Old and New Testaments and the Apocrypha is added certain Pseudepigrapha. These are God's word to his people, for in them man encounters God speaking to him in terms of his problems. Here is the ideal commonwealth which narrows down to the remnant and then to one Man, and from one Man to the small band of Christians in the early church, to the ever-expanding fellowship of the Christian faith.

There will be those who will disagree with Dr. Kean, but all who read this book will find gathered together in a scholarly manner the presentation of the Bible as understood by many liberals today.

Rialto, Calif. JAMES P. BEASOM

NEGRO ACCOMPLISHMENTS

America's Tenth Man. Edited by Lucille Arcola Chambers. Twayne Publishers. 351 pages. $7.50.

The tenth man is the Negro, now one-tenth of the American population. This big picture book shows hundreds of Negroes taking prominent places in all phases of American life—government, law, medicine, the arts, sports, business, religion. The text presents an impressive and detailed study of the progress of the Negro in the last two decades toward equality of opportunity and achievement.

Henry Cabot Lodge, in introducing the book, says it shows "in hard facts where the Negro citizens of America stand today in their steady march toward an equal share in the American heritage." The book is all on the positive side, with nothing about the inequalities of opportunity the Negro still experiences.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Latvian painter applies his craft to beautify Pennsylvania Churches

Windows Bear Message of Faith

Windows in Jordan Church, Walberts, Pa., bear design fused into glass panels colored in soft pastel shades. For these windows, Linauts used no soldering process to join the pieces together.

LEONIDS LINAUTS sings when he works. Sometimes his voice gives out, but his hands don't tire. He works from early morning till late into the night, partly because he has a long list of clients and partly because he loves his work. He's a painter turned church window maker.

There was a time in Leonids Linauts' life when he worked 12 hours a day, seven days a week and hated his work. That was when the Germans took Latvian-born Leonids Linauts to Czechoslovakia to work in an armament factory.

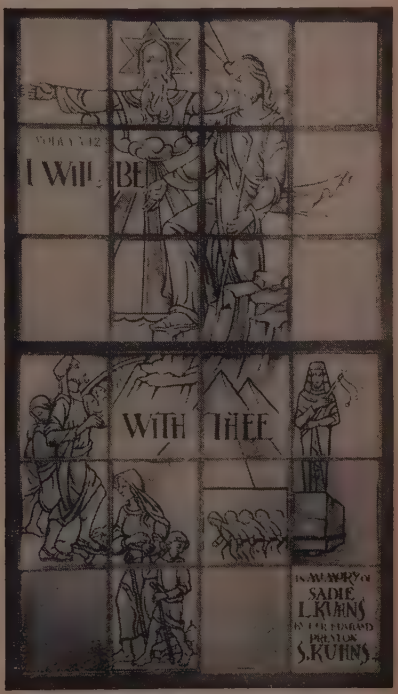
His father was a farmer and school director. Young Leonids grew up on the farm, studied music and the fine arts as a youngster. Earning his livelihood as an art instructor, he continued his studies at the Riga Academy, specializing in religious art. He finished his studies at the outbreak of World War II. Compulsory migration to Czechoslovakia followed.

When the Russians overran East Europe, Leonids and his Latvian wife escaped to Bavaria. His training got him a position as director of an art school in a DP camp established to assist in the rehabilitation of refugees. At the same time he focused his interest on church windows, made a thorough study of medieval church art in Ulm and Augsburg.

In 1949 the Linauts came to the United States as displaced persons. There were four of them, by then—the parents and two daughters. Leonids found work as a portrait painter in Philadel-

"Passion Window" is topped by panels (not shown) which symbolize Christ's suffering—thorns, chalice, nails, lantern of betrayal

Narthex window was only one in Walberts where lead was used to join parts together



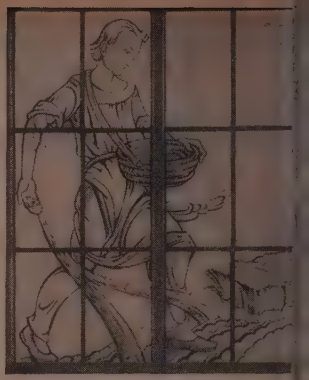
"Covenant Window" with scenes from Old Testament dramatizes man's need to follow the promptings of God's word as Moses did

Detail from "Joseph in Chains," one of windows in contemporary style made by Leonids Linauts for Redeemer Church, Reading

phia, later accepted a position in a stained-glass studio in Reading. The family grew—two sons were born and Mrs. Linauts' mother joined them—and work was plentiful. Leonids decided that he would open his own studio in Mohnton, Pa. His clients have kept him busy ever since.

Leonids is a Lutheran—the family has membership in a Latvian congregation. In the past three years he has made windows for several union and United Lutheran churches in Pennsylvania. Among them are Redeemer Church, Reading; St. Peter's Church, Easton; and Jordan Church, Walberts. He is currently working on windows for Holy Spirit Church, Reading; Redeemer Church, Penndel; St. John's Church, Kutztown; and Holy Trinity Church, Lebanon.

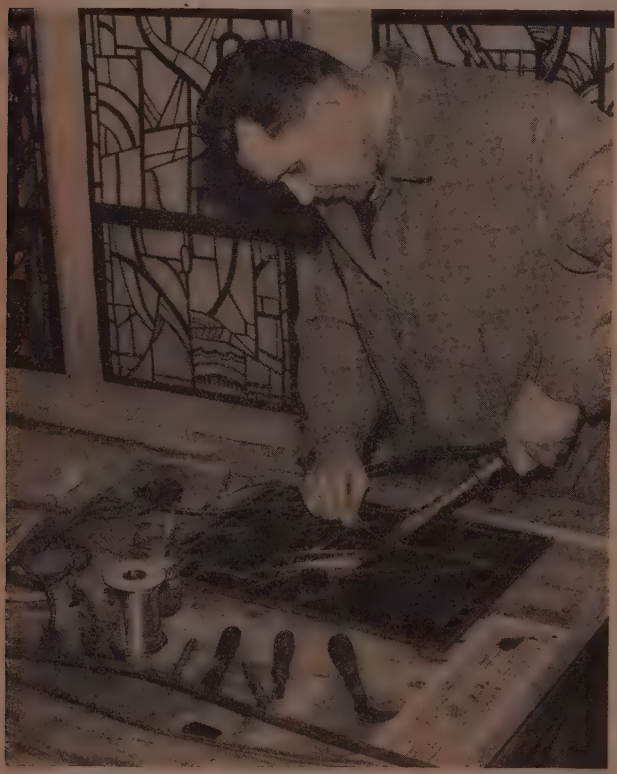
The Latvian artist has shown a remarkable talent for adapting to any given architectural style. He has made windows fo Gothic and coloni churches. But he fee most at home in co temporary art.



"Sower of Seeds" symbolizes in vitation to proclaim the Gospe

Pictures on thes pages show windo made by Leonid Linauts for Jorda Church, Walberts, P They are, as Past Marvin L. Harding Jordan Church de scribes them, "creativ in symbolism, rich i color, vibrant in spi itual value."

They indicate Lin auts' desire to tran late the Gospel me sage into the languag of twentieth-centur art. He feels that thi language can be ur derstood even in th surroundings of church of a differen style. Jordan Churc is colonial in desig But the modern wi dows do not conflic with its architecture



Artist Leonids Linauts at work in his Mohnton, Pa., studio

utheran Servicemen's Center pens New Quarters in Denver

By OLIVER F. WEAVER

DENVER—A new Lutheran Service Center for ilitary personnel was dedicated in Denver Feb. 10. he date marked the fifth anniversary for the center hich had been forced to move from its previous cation to make room for new building projects. he move brought it closer to the business district. he new quarters consist of a chapel, living and ecreation rooms, office and snack bar.

The center is sponsored by the Lutheran Service ommission and churches of the Denver area. It as served 75,000 servicemen since it began opera- ions. Lowry Air Force Base and Fort Carson rmy Base supply most of the guests. Hosts and ostesses are pastors and members of Denver con- regations. Secretary-hostess is Mrs. Eleonora M. Nielsen.

The dedication was attended by 300 persons, ncluding representatives of state, city and military uthorities. Chaplain Earl C. Kettler of Fitzsim- ons Army Hospital spoke. Dr. W. Henry Westby, rea director of the Lutheran Service Commission, was present. The Lutheran Festival Choir of Denver sang. One of the United Lutheran chaplains aking part in the celebration was the Rev. William E. Paul, Jr., stationed at Fort Carson.

MISSION DEVELOPERS were called by the Board of American Missions for the fields at Farmington, New Mexico, and Arvada, near Denver. The Rev. William A. Good, former assistant pastor at St. Paul's Church, Denver, will develop the New Mexico field. The Rev. Charles Hoenig, who served as intern at St. Paul's Church, Albuquerque, will go to Arvada.

NAME SELECTED for the Cheyenne, Wyo., mission is Christ Church. Organization date is set for Palm Sunday. Prospects are for a large number of charter members. The Rev. Harold Skinner is the mission developer.

The Rev. Walter F. Frey, developer of the new mission in Mountain View Heights, El Paso, Tex., was installed as its pastor, Dec. 2, by Synod President John F. Futchs.

The Rev. Stanage Scott has resigned as pastor of Hope Church, Pueblo, for health reasons, and will take up mission work in Ajo, Arizona.

DR. RICHARD H. GERBERDING, executive secretary of the Board of American Missions, and Dr. William F. Zimmerman, dean of Midland College, will represent the ULC at the Rocky Mountain Synod convention in Holy Cross Church, Wheatridge, Denver, May 21-23.

Hostess Eleonora Nielsen (center, top) confers with aid Goldie Johnson and Abe Kassebaum, while ULC Chaplain William Paul (bottom, right) discusses plans with ELC colleagues, Lieutenants A. E. Erickson and Arnold Mesvig

Portsmouth Mission Formed As Holy Communion Church

By MARSHALL F. MAUNEY

PORTSMOUTH — A mission congregation was organized in Portsmouth on Jan. 20 with 72 confirmed and 127 baptized members, 21 of whom were received by baptism. Name of the new congregation is Holy Communion Church.

Services have been conducted since September by Developer A. Elwood Purdham at the Simonsdale community hall. The group took vigorous part in the Tidewater area evangelism mission last November. Some of its unbaptized prospective members volunteered as lay visitors. Present Sunday school enrollment is 98, average attendance at services 85.

Speakers at organization services were the Rev. Jackson Martin, president of the synod's Tidewater Conference, and Synod Superintendent R. Homer Anderson.

THE SYNOD'S Brotherhood held its 30th convention at Holy Trinity Church, Lynchburg, Feb. 1. The project committee reported that half of the $5,000 goal of the home mission gift fund had been reached, and the convention voted a new similar $5,000 project for this year. The budget is $2,720.

Speakers were Dr. Roland C. Matthies, vice president of Wittenberg College; Howard L. Logan, executive secretary of the ULC Brotherhood; Dr. Vernon Strempke, of the Board of Higher Education; and the Rev. Frederick J. Eckert, First Church, Richmond, who served as convention chaplain. "We must stop treating religion as a coffee break," said Dr. Matthies. "We've got to stop this business of hiring someone to do our work for us." New officers are Dof Kull, president; Pete Moyer, vice presid Allen Hensley, secretary; Henry Camp treasurer; Chester Weaver, statistician.

THE SYNOD'S Youth Camp appeal raised $24,312.20 in cash and pledges Feb. 11, according to Appeal Director R Schulz. This is approximately 37 per of the $65,000 goal.

The southwest area youth camp at new camp site near Hungry Mother has been set for Aug. 14-28.

Pastors of the Shenandoah Confere held a pre-Lenten retreat at Solom Church, Forestville, Feb. 27.

Dr. Kirtley F. Mather, professor emer of Harvard University, was guest spea during religious emphasis week at Roan College, Feb. 24-27. Theme was: "Relig and Science: Progress Toward Mutual U derstanding."

Virginia Brotherhood Officers Moyer, Kull, Campbell, W ver and Hensley with Dr. Roland Matthies (at extreme rig

Church of the Ascension, Danville, operating a weekday kindergarten for 4- 5-year-olds. Twenty children enrolled the first day.

onference Meeting Postponed

o Make Way for Mission Date

By CLAYTON G. VAN DEUSEN

ALBANY—A convention schedule of years' anding has been adjusted to give clear- ce to the evangelism mission in Eastern onference. Normally this conference of e New York and New England Synod's ven conferences is the first to meet each ring. Eastern will come last in this year's onvention line-up.

Instead of April 29, which conflicts with e mission in the Hudson Valley, the con- ention will be held May 9 at Trinity Church, astleton-on-Hudson. Other missions in the onference will begin May 12 for the Capi- l district, and June 2 for the Johnstown- obleskill area.

ATONEMENT CHURCH, Saugerties, reached 3 per cent of its members by a series of tewardship rallies. A major increase in ontributions was the result. The congre- ation authorized plans for a new parish ouse to replace the remodeled house now n use.

FIRST CHURCH, Poughkeepsie, purchased a 15-room house adjacent to the church and arish house to provide classroom space lor 150 children.

Pastor Adam Schreiber was appointed by the city as chairman of a committee on em- ployment and housing for Hungarian refu- gees. Since World War II, over 300 refu- gees have been resettled.

ST. JOHN'S, Hudson, has been renovated in connection with the congregation's 90th anniversary . . . St. John's, Albany, also reports renovation . . . Our Saviour's Schenectady, was host to an Eastern District Luther League rally.

THE PRE-LENTEN RETREAT was held at St. Paul's, Rensselaer, Feb. 27. President Harry Baughman of Gettysburg Seminary preached.

THE CONFERENCE'S campaign for fuller representation at synod and conference con- ventions by both lay and clerical delegates bore fruit in its first year. Twenty-six con- gregations were represented at all three con- ventions by pastor and lay delegate. In 1955, only 15 congregations achieved a 100 per cent attendance at church meetings.

Nancy Heppner with father and Governor (right)
Firm grip on the gold-handled scissors

Bridge Opens Bright New Future

EVER SINCE the German Lutherans came to the Hudson valley in the 17th and early 18th century, the work of the Lutheran church has been hampered by the lack of adequate year-round river crossings. Latest link between the churches on the east and west banks of the Hudson is the Kingston-Rhinecliff Bridge, opened in February.

It was fitting that the member of the New York State Bridge Authority in charge of the bridge-opening ceremonies was a mem- ber and former church councilman of Re- deemer Church, Kingston, Ernest M. Hepp- ner. His daughter Nancy, active Luther Leaguer at Redeemer, cut the ribbon with a gold-handled scissors provided by New York's Governor Averill Harriman. The prayer at the opening of the bridge was given by Redeemer's Pastor David C. Gaise.

N. Y.: ALBANY . . .

State Council of Churches Takes Stand on Legal Issues

ALBANY—The New York State Council of Churches released a "Statement on Legislative Principles" to clarify its position on several issues in proposed state legislation.

Speaking on behalf of sixteen Protestant denominations with a membership of 1,500,000, the council emphasized its opposition to legalizing bingo for churches and charitable organizations. It mapped plans for state-wide campaigns against the proposed measure. It advocated new laws providing for education of the public on dangers of alcoholism and for review of legislation on narcotics.

Other measures advocated by the council concerned elimination of segregation or discrimination of any kind, new procedures for settling marital difficulties and expediting adoption cases, assurance of better living conditions for migrant workers, new rules for rehabilitation of criminals, increased state aid for public education, support of Sunday-closing laws for local businesses, and widening of social welfare measures.

OHIO

Pastors Study Application Of New Stewardship Plan

By E. RUDOLPH WALBORN

COLUMBUS—Ohio pastors have been gathering in February for special studies of stewardship programs. Two hundred ministers attended meetings at Mansfield, Toledo, Dayton, and Akron to hear first-hand reports from pastors who had used the stewardship sector project in their congregations. Meetings were conducted by the synodical board of stewardship and congregational life in preparation for a synod-wide sector-plan application in November.

Ohio Pastors James H. Fresh of Galion and Dr. Gustave W. Weber, Toledo, told of their experiences with sector "pilot r in 1956. At Galion the budget wa vanced 173 per cent, at Glenwood, 30 cent.

Pastor Leslie C. Yaeger reported on of the plan in Pershing, Indiana, and P. Samuel E. Kidd, stewardship secretar the Pennsylvania Ministerium, desc how the sector plan had worked in the isterium's multiple parishes.

Church councilmen gather later this m for 13 area briefing sessions. Pastors be invited to two two-day schools for se plan instruction at Camp Mowana in J

PASTORS of the 25 home missions in met Feb. 28-March 1 for a conference s sored by Mission Director Albert H. and the synodical board of home missi Dr. Donald L. Houser of the Boar American Missions was conference lea

Dr. Karl S. Henry, secretary of su and research of the Board of American sions, and Director Buhl began a tou Ohio in February to inspect 10 prospe mission fields.

FREDERICK W. BOWMAN, assistant to director of the BAM division of church tension, conferred with four newly ganized missions to outline procedures financial schedules connected with ch building projects. Through early consu tion, the division is trying to reduce period from the organization of a con gation to the dedication of the first from the present four years to two and c half or three years.

MISSIONS ON THE MOVE

COLUMBUS—Two Ohio missions are housed in their own buildings after us rented quarters since their first services w held in 1953. Both chapels were desig by Architect T. Norman Mansell.

Faith Church, Wilmington, dedicated $25,475 house chapel erected on four purchased by the congregation in the nor east section. The air-conditioned chapel financed by the Board of American Missio and a commercial loan.

Pastor Wayne S. Pittenger has led the congregation since its beginnings in a public school. Conference President Willard Borchers, Dayton, preached at the dedication on Jan. 13.

AT KENWOOD, a Cincinnati suburb, Good Shepherd congregation dedicated the first unit of its plant, Feb. 10. The $140,000 contemporary building is dominated by a 75-foot tower supporting a stone cross. The chapel seats 168 persons, a Sunday-school wing provides six classrooms.

Pastor T. Robert Bergman organized the congregation in December, 1953. Services have been held in a public school. President George W. Miley and Synod Mission Director Buhl participated in the dedication service.

BENTON CHURCH of the Millersburg parish celebrated its 75th anniversary by purchasing a four-room schoolhouse. It will be used for educational and social purposes and will be made available for community activities.

ILLINOIS

Fund Campaign for First Unit of Homes for Aged Gets Start

By JOHN E. COOPERRIDER

CHICAGO—A $250,000 fund campaign for the first unit of a series of homes for the aging and infirm planned on the territory of the Illinois Synod got its start at a rally at St. Luke's Church, Park Ridge, on Feb. 28. The campaign has been authorized by the Illinois and Wartburg synods and is being conducted by the United Lutheran Social Mission Society of Illinois.

Tentative location for the first home is in a new development of the Chicago suburbs Park Ridge Manor—only a block from the new $4,500,000 Lutheran Deaconess Hospital. Further units will be built in other conferences as funds become available. An initial $100,000 is already on hand for the first unit.

Congregations will be asked to secure pledges through an every-member visitation campaign. Campaign chairmen are Pastor George H. J. Aigner of St. Paul's Church, Evanston, and Harry F. Carlson, Rockford. Fourteen area chairmen, half of them laymen, will be appointed.

Lutheran Advertising Campaign Big Factor in Evangelism Mission

CHICAGO—Lutherans launched a "big time advertising campaign" during the Chicago area evangelism mission, according to Clifford E. Dahlin, executive secretary of the Lutheran Council of Greater Chicago.

Symbol used for publicity was a picture of Christ standing over the Chicago skyline. The artist was Albert H. Winkler, illustrator of eight recent new Bible editions.

Putting last touches to campaign poster
Pastors Louis Valbracht, Luther Schuessler and Carlton Berg (l. to r.) with Albert Winkler

Display cards were used in all means of public transportation. There was advertising in Chicago's newspapers, store-window dis-

ILLINOIS . . .

play cards, doorknob hangers, postcards and mailing pieces, in addition to television and radio programs and announcements. The publicity budget was $26,900.

The 283 participating congregations belonging to nine Lutheran bodies sent 16,582 visitors into the homes of prospective members, gained 3,185 commitments for enrollment in pastors' classes, 2,560 new pupils for Sunday schools. The final ULC rally on Feb. 22 at Lane Technical High School was attended by 2,600. Preacher was Dr. Paul L. Graf, pastor of Holy Trinity Church, Minneapolis.

St. Louis Mission Begins Services

FIRST SERVICE of the mission under development in St. Louis had an attendance of 138. It was the largest first service attendance for a mission in the Illinois Synod. The service was conducted Feb. 3 at Reavis School by Mission Developer Edward A. Cooperrider. Many of those present were former members of Unity Church in St. Louis which recently decided to disband and to put its resources at the disposal of the new mission.

THE REV. CARROLL L. CHARLES, director of missions for the Illinois Synod, resigned effective April 30, to accept the call as director of the new department of urban planning of the Board of American Missions with offices in New York.

The new department had been authorized by the 1956 convention of the ULCA.

RICHARD L. PETERMAN, together with Chester A. Myrom of the Lutheran Laymen's Movement, has announced plans to present the sector project at the four spring conference meetings of the synod, May 6-9.

After the conference meetings, he will present the program at church councilmen's rallies.

Pastor Peterman will also preach six stewardship sermons at sessions of the Illinois Synod at First Church, Decatur, May 20-23.

Twenty-five pastors will attend the sector project school at Camp Howe, Ind., June 10-12. Each pastor will then be assigned to several local congregations to act as ac in implementing the program.

GETHSEMANE CHURCH, Cicero, the William A. Kiser, pastor, dedicated its church unit, a new nave, on Feb. 3.

LEONARD NELSON, a member of Mark's Church, Chicago, was ordained special service at St. Mark's Church, Fe by Synod President A. Howard Weeg. serving Grace mission, Greenwood Lak the New York Synod.

College Professor Enters Min

Robert C. Farb, Ph.D., accepted the become pastor of Holy Trinity Church, Lon subject to his ordination by the Illinois this spring.

Dr. Farb has been professor of histor political science at Simpson College, Indi la., for the last six years. After decidi enter the ministry he went to Chicago Lut Seminary in Maywood and completed the year course in two years.

PENNSYLVANIA

New Church-Related Scho Planned in Philadelphia A

THE CHURCHES OF CHRIST have purch an estate in Villanova, a Philadelphia urb, which will become the home of denomination's first college in the north ern United States.

The 32-room manor house standing 28-acre tract will be opened as a two- junior college in the fall of 1958 and be veloped into a four-year liberal arts col later. The denomination, with 1,700 members, has eleven other colleges, mos them in the south and southwest.

A ROMAN CATHOLIC women's college be established on a 138-acre estate in Rad by the Missionary Sisters of the Sac Heart. It will be the fifth four-year lib arts college for women in the Roman C olic Archdiocese of Philadelphia. A room mansion on the estate will prov living quarters and classroom facilities.

nited Lutheran Leaders to Address Church Councilmen

PHILADELPHIA—More than 1,500 persons were elected to church councils in the Ministerium Pennsylvania during recent months. Importance of these elections has prompted the stewardship partment of the synod to plan a series of six retreats for councilmen at Pocono Manor on arch and May weekends. Retreat leaders include ULC President Franklin Clark Fry, ULC cretary F. Eppling Reinartz, Ministerium President Charles M. Cooper, Philadelphia Seminary esident Henry H. Bagger, and Dr. John W. Doberstein and Dr. Martin J. Heinecken of the iladelphia Seminary.

Retreats are under the supervision of ewardship Secretary Samuel E. Kidd, who plained that the program "has not been anned as an exercise in spiritual discipline t rather as an encouragement to spiritual owth." He said primary purpose of the oject is to help councilmen gain greater nderstanding of God and the church and to equire insight into functions and work of e church.

Topics range from "who is Christ?" to e "place of the layman in the modern hurch" and the "responsibility of the congregation." Formal presentations of topics ill be followed by discussion periods. Participants will have opportunity for interviews with church leaders.

First of the retreats was scheduled for March 15-17 with Dr. Fry and Howard Logan, Brotherhood executive secretary, as discussion leaders.

New Mission Begins Work In Wilmington, Del., Area

By CARL W. WEBER

PHILADELPHIA—A fourth mission within four years will be developed in the Wilmington, Del., area. St. Mark's Church in Wilmington welcomed the Rev. Samuel L. Besecker who has been called by the Ministerium's Board of Home Missions to develop a field north of the city. A new home has been purchased to serve as parsonage and headquarters for the mission.

Development work in Wilmington's southern area is being planned for this summer.

THE FIFTEENTH ANNIVERSARY will be observed by Reformation Church, Philadelphia, on May 26. Dr. G. Elson Ruff, editor of THE LUTHERAN, will be speaker.

Trinity, Yeadon, Builds New Church

Groundbreaking in Philadelphia suburb

Trinity's Pastor Nucho, Yeadon, leads service

TRINITY CHURCH, Yeadon, broke ground for a $125,000 church designed by Architect T. Norman Mansell. The new site is located next to the old building. The modern church is scheduled for occupancy next fall.

The groundbreaking service was led by Pastor Fuad Nucho, Jordan-born graduate of the Lutheran School in Jerusalem, and of Gettysburg College and Seminary. He was ordained in Jerusalem and assisted Dr. Edwin Moll in educational and relief work undertaken by the Lutheran World Federation in Jordan. He was principal of the Lutheran School in Bethlehem, Jordan, for two years, has been at Trinity since 1954.

Search for New Hospital Site Is Under Way for Passavant

By LUTHER E. FACKLER

PITTSBURGH—Relocation studies for Passavant Hospital are in full swing. The 108-year-old institution is forced to yield to a redevelopment project of the city. Committees have been set up to compile information on population trends, need of hospital facilities and average income levels from the U.S. Census Bureau, the Allegheny County conference on community development, and other recognized sources. Other committees are meeting with municipal, civic and business leaders.

PASTORS AND LAYMEN in the Pittsburgh-Erie areas are invited by Thiel College to attend the Knubel-Miller Lectures on April 1 and 2. Dr. Martin J. Heinecken, professor of systematic theology at Philadelphia Seminary, is this year's lecturer. His theme "Christ Frees and Unites."

THE LUTHERAN SERVICE SOCIETY of W ern Pennsylvania celebrates this yea golden anniversary. First event during jubilee year is the annual meeting in W half a century of service will be revie Speaker will be Dr. Alex Stremel, a fo executive of the society. In May a se will call together all Lutherans in Carn Music Hall. Dr. Robert Stackel will be speaker. A banquet with Dr. Edward Schramm, editor of the *Lutheran Stand* as speaker, is scheduled for the same mo Individuals and organizations are b asked to observe the anniversary by hel the society attain a $50,000 goal.

FIVE MEN have signed the charter m bership list of Good Hope Church, mis congregation set up at the Southside Bra of the Lutheran Service Society. The sion is mainly serving men in the home

PITTSBURGH FOOTBALL STAR STARS ON EVANGELISM TEAM

PITTSBURGH — Dale F. Dodrill, pro-football star for the Pittsburgh Steelers for the past six years, is a rugged man to reckon with on the gridiron. But he has proven equally effective as member of his church's evangelism team.

Dale and wife Jeanette were won to the church by a lay visitation program. Today they are active members of North Zion Church, Pittsburgh, where Dale is vice president of the Brotherhood, usher, and participant in a number of congregational projects. According to Pastor Ralph L. Erickson, members of North Zion are just as proud of Dale Dodrill as five-time winner of the all-pro defensive guard position as they are of his church record.

Athletic caller brings gentle invitation to Pittsburgh home

The Raymond Ackerman family with Football Pro Dale Dodri

He is shown with the Raymond Ackerm family who recently moved to Pittsbur from North Baldwin, N. Y. It was D Dodrill's first call during the evangelism m sion visitation period—and he lived up his reputation: His call brought success and one family into a new church home.

o not have membership in any church. The group will seek affiliation with a Lutheran synod but would disband in case it ould not obtain admission to a larger hurch body.

A proposed constitution, approved by the ervice Society, provides for the congregaion's use of the chapel. A Service Society haplain would serve as pastor. The congregation is to be instructed in benevolent projcts of the church and urged to contribute o the church.

Norristown Conference Mission Termed "Outstanding Success"

By WILLIAM C. ROEGER

NORRISTOWN — The Norristown Conference evangelism mission was "an outstanding success," according to Area Chairman Elwood W. Reitz. Most of the congregations in the conference—59 out of 67—took part. Missioners came from as far away as Ontario and Indiana. Among them were Synod President J. Frank Fife of Maryland, College President J. Ray Houser of Waterloo, and Seminary Professor Reginald W. Deitz of Gettysburg.

Interest, co-operation, and enthusiasm on the part of laymen resulted in excellent attendances everywhere.

At Jerusalem Church, Schwenksville, the oil burner failed on a bitter cold night. Undaunted, Missioner Matthew Kerestes of Philadelphia had the congregation sit huddled together in the front pews of the church. Pastor William C. Leopold noted that "cold is not one of Satan's more familiar weapons."

A challenge to the men of Grace Church, Pottstown, to attend the mission services brought about the formation of a special 25-voice male chorus for one of the services. Many of them have remained to become part of the regular chancel choir, and tenors and bassos are now challenging the sopranos and contraltos for numerical supremacy.

RECENTLY organized in Grace Church, Pottstown, was the Pottstown chapter of Muhlenberg College auxiliary. Meetings will be held in twelve Pottstown area churches.

Attending the preliminary meeting were Auxiliary President Dorothea Kostenbader, College Chaplain Dr. David Bremer, and Mrs. J. Conrad Seegers, wife of Muhlenberg's president. "Keywoman" for the 31-church Schuylkill Valley area is Mrs. Charles Renninger. Current plans call for four meetings a year. At the first meeting the

(Continued on page 45)

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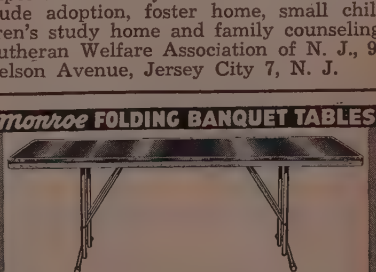

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A.: NORRISTOWN . . .

(Continued from page 43)

ollege's motion picture, *Voyage of Discovery,* was shown. The newly appointed lean of women, Miss Heimtraut Dietrich, poke.

Two MEN formerly in the general work of the church will assume pastorates in the onference. The Rev. Ernest H. Flothmeier, ormerly president of the mission church in iberia, has been called to St. Paul's Church, elford, and Pastor Oswald Elbert, eastern egional secretary for student work of the National Lutheran Council, has been called to Christ Church, Tinicum.

Miss Patricia Shoff, a student at the Baltimore Motherhouse School, will become parish worker at St. Michael's Church, Sellersville, June 1.

PRE-LENTEN retreat for pastors of the conference was held at Jerusalem Church, Schwenksville. Chaplain William C. Leopold and Director Edgar S. Brown, Jr., of the ULCA department of worship, preached. Pastor Raymond Reed and Conference President Robert M. Lamparter officiated.

The church school of St. Peter's Church, Hilltown, will give partial support to Missionary Ray Nyce, who is under appointment to Malaya . . . Conference Luther Leaguers of Section A elected Barbara Fretz of St. James', Chalfont, as president.

Carbon County Repeat Mission Termed Unqualified Success

By CALVIN E. HUMBERT

WILKES-BARRE—With discussions on plans for continued evangelism in the synod in progress, Ministerium of Pennsylvania officials were closely following the events in Carbon County where 13 parishes conducted their second evangelism mission within a year last month. Results of the mission, it was felt, may provide a clue to organizational problems faced by the synod.

Success, Chairman Mark Lauchnor reported, was excellent. Pastors agreed that the effect on the people reached by the ef-

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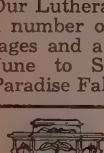
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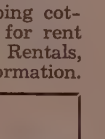

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fort was greater than a year ago. Atte ance was 8,607. Lay visitors completed calls, won 47 commitments for past classes in preparation for church mem ship.

DEDICATION DAY for the Hazleton Ho for the Aged has been set for May 12. $25,000 goal has been established for founders' fund. Chairman of admissions the Rev. Francis R. Edwards.

THE MOUNTAIN TOP pastoral associat sponsored a Leadership School . . . F Lenten Rallies for the Hazleton and Wilk Barre areas were held at Salem Chur Audenried, and Christ Church, Wilkes-Ba

Carillonic bells were dedicated at John's, Wilkes-Barre, March 17 . . . A m sion study on Malaya and East Asia v held at St. Peter's Church, Scranton, Feb. by Dr. Fred J. Fiedler, secretary of Board of Foreign Missions.

THE WILKES-BARRE CONFERENCE me May 7 at St. John's Church, Towamensi

MARYLAND

ULC President Fry Addresse Mission Rally in Westminste

By LLOYD M. KELLER

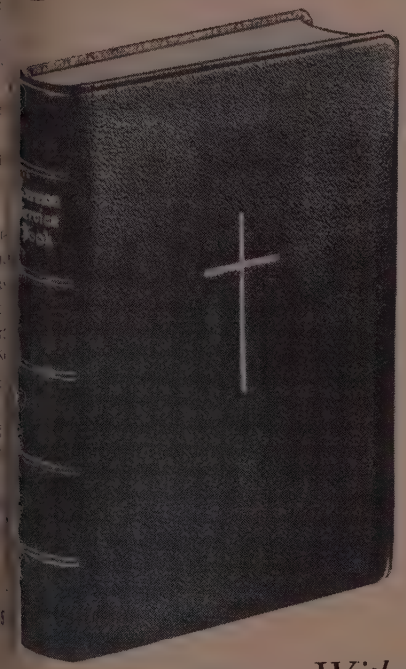
WESTMINSTER—Carroll County Luthera crowded into Westminster high school listen to ULC President Franklin Clark F whose address opened the Westminster ar evangelism mission on Feb. 24. The 24 co gregations sent 1,200 persons to the eve A combined choir of 170 voices sang.

The mission was concluded by a rally Western Maryland College campus at whi Dr. Harold R. Albert spoke.

One-third of the congregations of the ar held 24-hour prayer vigils on the eve of t mission. Lay visitors interviewed 1,840 pe ple, secured commitments from 197 perso for pastors' classes of instruction for chur membership, enrolled 259 pupils for chur schools. Total attendance at all services w 15,727.

(Continued on page 48)

Common Service Books



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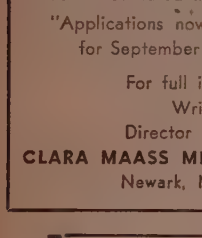

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MARYLAND . . .

(Continued from page 46)

An Evangelical and Reformed congre tion joined in the mission week program Pleasant Valley's St. Matthew's union pari

Morning meetings for missioners and h pastors were held in St. Benjamin Chur on the outskirts of Westminster.

The follow-up meeting for a continui evangelism program will be held in Gra Church, Westminster, June 6.

MISSIONARIES

DEPARTURES

DEIBERT, JOSEPH. To Lutheran Theologic Seminary, Gral, Hornos 1950, Jose C. P FCNGSM, Argentina. Jan. 26.

HOSTERMAN, MAEBELLE. To Lutheran M sion, Monrovia, Liberia, West Afric Feb. 21.

MCKAY, WILLIAM T. To Lutheran Missic Monrovia, Liberia, West Africa. Jan.

ARRIVAL

POWLAS, MAUDE. From Japan, Feb. 25. c Mrs. Charles Gilbert, Catawba, N. C.

CORRECTION

OBERLY, DR. ROBERT S. Tarlupadu, Nello Dist., Andhra Pradesh, India (not Guntur

—CHANGES OF PASTORATE—

KENTUCKY-TENNESSEE

LARSEN, DOUGLAS. From Faith Churc Erlanger, Ky. To University of Chicag graduate fellowship.

YOHE, VIRGIL. From Zion Church, Frankli Ky. To Faith Church, Erlanger, Ky.

MARYLAND

BURKHARDT, ALBERT R. From Trini Church (West), Baltimore. To Zio Church, Middletown.

RIES, LAURITZ F. From Trinity Churc (East), Baltimore. Retirement.

NEW JERSEY

SCHENCK, CHRISTIAN J. From Prince of Peace Church, Philadelphia, Pa. To St. Andrew's Church, Atlantic City.

NORTH CAROLINA

BOLLINGER, LAWRENCE H. From Bethlehem and Enon churches, Leesville, S. C. To Cobles Church, Julian.

NORTHWEST

WILCH, ROBERT S. From St. Paul's Church, Spokane, Wash. To St. Peter's Church, Janesville, Wis.

OHIO

GARRETT, R. RAYMOND. From Roseville parish. To Trinity Church, Springfield.

HILT, EUGENE O. From First English Church, Stryker. To St. Paul's Church, Marion.

LUBOLD, R. L. From Mt. Hope Church, Shiloh. Retirement.

TATE, DAVID F. From Doylestown-Marshallville parish. To military chaplaincy.

PENNSYLVANIA MINISTERIUM

BOYER, RALPH A., III. From Holy Spirit Church, Secane. To West Pikeland parish, Chester County.

SUURKIVI, JUHAN. From Erloeser Church, Philadelphia. To Temple Church, Philadelphia.

PITTSBURGH

PERCY, JAMES D. From St. Paul's Church, Coudersport. To Lynwood Church, Belle Vernon.

DECEASED

THE REV. JOHANNES M. HOLZBERGER, 81, died Jan. 26 at Tabitha Home, Lincoln, Neb.

Born in Bavaria, Germany, Pastor Holzberger was a graduate of Midland College and Western Seminary. He served pastorates at Russell, Kan.; Pierce, Neb.; and Shattuck, Okla. He retired in 1937.

Funeral services at Lincoln on Jan. 29 were conducted by Central States Synod President Alfred W. Young and Pastors Martin Schroeder, Leland Lesher, Herman Goede, and Edward C. Hansen. Burial was at Fairview Cemetery, Lincoln.

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IN CONCLUSION

A BLACK FELLOW, Kwame Nkrumah, in African fancy-dress outfit, has had his picture in practically every newspaper this month. Vice President Nixon from the U.S. and prominent people from most other countries went to West Africa for the big day, March 6, when Nkrumah and his friends took over the government of the newly independent country, Ghana.

Twenty years ago Nkrumah, without money to pay for a hotel room, tried to spend a night in the Broad Street station in Philadelphia. "Move on, chum, you can't sleep here," a policeman told him about midnight. He and a friend walked to the park and found some benches, but then it began raining.

Lots of students have a rough time getting through school, so Nkrumah's difficulties were not unusual. He had his early education in Roman Catholic mission schools in Africa, and then ventured the trip to America where he enrolled at Lincoln University in Pennsylvania (which I suppose was the first college for Negroes in America, founded in 1854.) This school includes a Presbyterian theological seminary. Nkrumah took his bachelor of theology degree in 1942 and preached sometimes in Philadelphia.

He didn't care about eating, and still forgets his meals unless somebody reminds him. He had no interest in women, and is still unmarried in a country where a successful chief can have 200 wives. His thoughts were fixed on one thing only —to win independence for his homeland.

THE MISSIONARY PEOPLE couldn't tell him how to organize a rebellion against the British. So he fell in with the Communists, first in New York and then for two years in London. He learned all they could teach him about building a politi party, propaganda, organizing strikes. went back home in 1947 to go to work

His purpose was to create a "Union African Socialist Republics." He n calls himself a "nondenominational Ch tian and a Marxist socialist" and says have not found any contradiction tween the two." He succeeded so swif in becoming a revolutionary leader t the British put him in jail for 14 mont

From here on, though, the story tal a good turn. The British had schedu an election for a legislative assembly 1951. Nkrumah although still in jail v elected to this parliament. He was leased from jail, and through the last years the British governor has work faithfully and patiently with him in p paring the country for self-governmen

Instead of a long and blood-soak revolution, Ghana has reached indepen ence peacefully. We'll probably he more about Nkrumah in the next doz years, as he tries to keep his rivals unc control and works toward stirring revolutionary spirit in French colonies West Africa. (If you want to kn Nkrumah's story as he himself tells read *Ghana, the Autobiography Kwame Nkrumah,* published this mon by Nelson & Sons, 302 pages, $5.)

BIG THINGS about the story are 1) h Christian schools are the starting poi in releasing the energy and intelligen of such Africans as Nkrumah. 2) H the British, having learned many sad le sons, are ready to work with a shrew and popular leader such as this man. How rich countries such as the U.S. mu help backward lands in developing the health, education, industry.

These are lessons we white people ha to learn in the 20th century.

—ELSON RUFF

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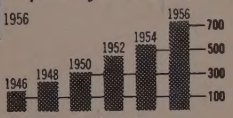
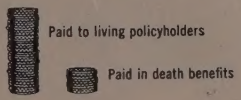
policyholders have invested in more than $730 million 

Lutheran Brotherhood life insurance. Last year, these policyholders received over $5 million in benefit payments ($4 to living policyholders for every $1 paid in death benefits) 

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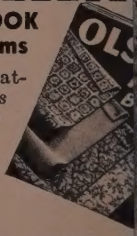

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